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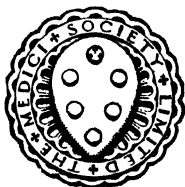
PREHISTORIC GREEK ARCHÆOLOGY

By H. R. H. HALL, M.A.

ANTIQUITIES
OF INDIA

ANTIQUITIES OF INDIA

AN ACCOUNT OF THE HISTORY AND
CULTURE OF ANCIENT HINDUSTAN
BY LIONEL D. BARNETT, M.A., LITT.D.
WITH NUMEROUS ILLUSTRATIONS
AND A MAP



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PREFACE

THE purpose of this book is to present within a moderate compass a general survey of the history and culture of ancient India. It therefore begins with an outline of the historical changes through which India has passed from the earliest days down to the beginning of the thirteenth century, and thence proceeds to sketch the conditions of society as revealed by literature and the monuments, the constitution and administration of the State, the chief religious rituals, the nature of the scientific knowledge possessed by the ancient Hindus, their systems of weights, measures, and coinage, their writing, and their achievements in architecture, sculpture, and painting. The scope of the work has made it impossible to attain completeness, and much has been omitted which should find a place in a perfect picture of Indian life. For example, private life, war, the arts of industry, the culture of the Dravidian and other non-Aryan races, the great religious movements, and much else have been barely touched.¹ For this omission, as for many errors of commission, I crave the reader's indulgence. At least I have within these limits spared no pains in the attempt to hold up the mirror to this vast and wonderful culture, which is so manifold in its sources and yet so strangely original in its spirit. The record of Indian history is one of deepest fascination, and the utmost imaginations of romance pale

¹ I take this opportunity to add a note as a succedaneum for an exposition of two omitted topics. The subject of dress in the pre-Christian era is discussed in Sir A. Cunningham's *Stûpa of Bharhut*, pp. 31-40, and Mr. C. V. Vaidya's *Epic India*, pp. 139-155; and the most important source for our knowledge of the military art in ancient India, apart from literary references, is the *Kauṭīliya Artha-śāstra*, chs. 9-13, and its commentary.

beside it. Indeed, the civilisation of India may be fitly compared to its marvellous temples, in which every emotion of the soul is expressed in plastic form with thrilling intensity; and as often as I read it I remember the verse of Bharṭṛi-hari, the epitaph of its glories: "Alas, brother, the mighty king, the train of barons, the witty court at his side, the damsels with faces like the moon's orb, the haughty troop of princes, the minstrels, the tales—homage to Time, by whose will all this hath passed into mere memories!"

In preparing the chronology I have drawn chiefly upon the documentary material collected in *Epigraphia Indica*, the *Chronology of India* of Mrs. Rickmers, and Mr. V. A. Smith's *Early History of India*, besides other works. On the subject of architecture, sculpture, and painting, the student may be referred to the works of Fergusson (especially the *History of Indian and Eastern Architecture*, 2nd edition, 1910), the publications of the Archæological Survey of India, Mr. V. A. Smith's *History of Fine Art in India and Ceylon*, and the books of Sir M. Aurel Stein and the German explorers to whom the sands of Turkestan have yielded up their long-buried treasures. As regards the remaining chapters, I am heavily indebted to the *Grundriss der indo-arischen Philologie und Altertumskunde*, founded by Georg Bühler and now edited by Professors Lüders and Wackernagel, in which the student will find full bibliographies. My obligations naturally go far beyond the works in this list; in fact, "I know not the numbers thereof."

My debts to friends for counsel and help are heavy. Foremost is my obligation to Dr. J. F. Fleet, who has with unwearying generosity read and revised most of the proof sheets, and enabled me to profit in a hundred ways from his learning and experience, and to my colleague, Dr. E. A. Wallis Budge, to whom this book owes its origin. Among the others whose aid I

acknowledge with gratitude are Sir George Grierson, Sir Aurel Stein, Dr. Hoernle, and Messrs. J. Allan, F. H. Andrews, M. Longworth Dames, T. A. Joyce, and F. E. Pargiter. To Sir Aurel Stein's offices I am indebted for the permission kindly granted by the Secretary of State for India to reproduce some of the plates from *Ancient Khotan*; and in the same connection I have to record the courtesy of Messrs. W. Griggs & Co., who lent me the negatives of those plates, and of the Clarendon Press. Lastly, I would offer my thanks to the India Society and its secretary, Mr. A. H. Fox-Strangways, who have generously allowed me to reproduce as a frontispiece one of their copies of the paintings of Ajanta, which forms part of a set that they are about to publish.

L. D. B.

August, 1913

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COVER DESIGN

Sandstone figure of Brahma (about 11th century)
from the British Museum

Antiquities of India

CHAPTER I

OUTLINES OF THE EARLY HISTORY AND CIVILISATION OF INDIA

I.—*The Age of the Vēda*

IN India there is no twilight before the dawn. In the darkness the eastern sky suddenly flushes, and the ruddy edge of the morning sun swiftly leaps upon the horizon. And it is so with the history of the great people which has led the van of Indian culture. They have left no record of slow and painful struggle onwards through lessening darkness of barbarism towards the light of civilisation. The earliest thing that we know of them is their Ṛig-vēda and the culture to which the Ṛig-vēda bears testimony. And this culture is already strong, rich in potentiality, typically Indian.

The Ṛig-vēda is a collection of 1017 hymns, supplemented by 11 other termed *vāḷakhilyas*, in a literary dialect closely akin to the classical Sanskrit. For the most part these hymns were composed for the rituals of the Sōma and Fire cults by professional priest-poets of various families in the service of rich and devout princes and nobles of the tribes calling themselves “Āryas.” Most of them seem to have been made not later than 1000 B.C., and perhaps considerably earlier, while these Āryas were settled in a region in the North-West of India, roughly

corresponding to Eastern Afghanistan and the Panjab, with their centre in the little district of the Upper Doab, south of Ambala, which in ancient times was more or less enclosed by the rivers Sarasvatī and Drishadvatī (possibly the modern Sarsuti and Ghogra), and is bordered now on the east and south-east by the river Chitang—a patch of country which the ancient Hindus called Brahmāvarta and Kuru-kshētra, and regarded as the cradle of their history.

Who were these Āryas? Their speech, as presented in the Rīg-vēda, is near of kin to the “Indo-germanic” tongues spoken by most of the European nations—nearest indeed to the Old Persian and Avestan, but very close also to the Greek and Slavonic,—and their culture and their social and religious traditions have enough likeness to those of ancient Europe to make us think that at some very early time the forefathers of the Āryas in India, of the Eranians of Persia, and of some at least of the “Indo-germanic” peoples of Europe must have been in contact. But language and culture may pass from one community to another without much admixture of blood. Nor do the results of anthropometry enable us to trace with certainty the blood of Europe in Indian veins. It shows that in certain strata of Aryan society in Hindustan there predominates a physical type which in many respects is like that of certain European races; that is all. We must consider early India in detachment from Europe.

But it is hard to avoid drawing comparisons, and the reader cannot fail to be struck by the likeness between the civilisations revealed in the Iliad and the Rīg-vēda. Both books present to us pictures of a society moulded by foreign invasion: a race of stalwart strangers, strong in the culture and armour of the late Bronze and early Iron Ages, has descended in swarms from the north or north-west upon a darker, weaker, and less warlike people, reduced them to subjection, and partly mixed its

blood and culture with theirs. Society is monarchical and tribal, divided into loosely knit clans, which again are roughly grouped into tribes, which are ruled by nobles and kings who dwell in strong castles. Public feeling finds utterance in assemblies of the folk, where, however, the word of the king or prince, if backed by power, is law. The unit of society is the patriarchal household of freemen. The lower orders of freemen are largely farmers and graziers ; below them, however, is a great mass of serfs, traders, and nondescript population, relics of partially submerged native civilisations.

The swarthy races who were dwelling in India in the far-away times when the Āryas streamed into it were probably as various in blood and civilisation then as they are now. Some of them, probably the more advanced tribes of Dravidian blood, may have been quite as civilised as the Āryas, even if less warlike ; others—the lower Dravidian strata and the Munda, Mon-Khmer, and Mongoloid tribes—were probably much more degraded. The “Aryan” society in which the hymns of the R̥g-vēda took their present form may have contained several of these elements. Its head was a foreign race of fairer skin and Indo-germanic speech, warriors and priests proud and jealous of their blood and traditions ; its feet was a mixed populace, of which the more civilised elements had learned something of the arts of peace from the Dravidians whom they had incorporated, and perhaps even borrowed some words of their language, while the lower strata were wallowing in savagery.¹ Outside the territory possessed by this

¹ It is impossible to judge how far the fusion between the Aryan and the native stocks had proceeded at the time when the R̥g-vēda was completed. Probably it was already considerably advanced ; but I am scarcely prepared to assent to Mr. Srinivas Iyengar, who in his able little monograph, *Life in Ancient India in the Age of the Mantras*, asserts that the Vedic Hindus were as mixed in race as their modern descendants. The anthropometric data for the Panjab are strongly opposed to this extreme view.

complex "Aryan" society the same diversity seems to have prevailed: the Vedic poets speak of *Dasyus* or *Dāsas*,¹ the native races still holding out against the Āryas, in language suggesting that some at least of them had a respectable civilisation, though one and all of them were abhorrent to the Āryas on account of their blacker blood and unorthodox religion.

But whatever its ethnic constitution may have been, the society in which the R̥ig-vēda was moulded differed vastly from Dravidian civilisation, and still more from the unmixed barbarism of the other races of India, in its conceptions of religion and morality. Vedic society was patriarchal and masculine: the household was ruled by a house-lord, who wielded almost absolute control over all the other members of the family, and to him his wife or wives were bound by a strict tie of lifelong duty and obedience. Dravidian society was to some extent matriarchal: matrimonial relations, where they could be said to exist at all, were loose and easily dissoluble, and hence succession could only be traced through the female line. The same opposition is visible in religion. Both the Vedic and the Dravidian religions acknowledged deities of both sexes; but in the former the masculine members of the pantheon chiefly engrossed the worshippers' regard, while in the latter the position is reversed. Vedic religion, though it has its darker side—occasional human sacrifice, frequent cruel slaughter of animals, outbursts of filthy obscenity; and a mass of vulgar superstitions and crude magic rites enwrapping almost every function of life—was nevertheless in its official aspect a fairly bright and respectable system; Dravidian religion was dark and repulsive, obscene and bloody. The worship of the Mother Goddess with human sacrifice, of the emblems of genera-

¹ The word *dāsa* in classical Sanskrit came to mean a slave, in the same way as our word *slave* arose from the name of the conquered Slavs as applied to them by their Germanic conquerors.

tion with wholesale prostitution, has always flourished where Dravidian religion has held its ground.¹

The Vedic religion has many gods and many phases. This is natural, for the hymns of the *Rig-vēda* are a growth of many centuries, and the deities worshipped in them are the deities of many tribes, and the poets, though to some extent their ideas are unified by common literary and religious traditions, have many masters and many needs to serve. It recognises some deities who are simply personifications of the phenomena of nature clothed with a thin veil of anthropomorphic poetry that is not enough to persuade to real worship, such as Ushas the Dawn-goddess, Father Heaven, Mother Earth; others which have perhaps started from similar physical beginnings, but have developed new and more godlike attributes, as in the case of Agni the Fire-god, whose functions as spirit of the sacrificial fire make him the ideal Priest and heavenly Mystagogue, and of Sōma, who as the spirit of the intoxicating plant rose to a height of ritual importance comparable to that of Agni, and of Indra, who from earlier connections with the lightning and the rain-cloud grew into the type and patron saint of the Aryan warrior, a valorous, hard-hitting, deep-drinking, swash-buckling Indian Thor; others sprung from material origins, over which gathering imagination and myth have cast an impenetrable obscurity; and others again in whom moral or spiritual qualities latent in their earlier nature have grown more and more pronounced, until they have come to dominate the character of their possessors, and fill them with a higher dignity, as in

¹ It may be admitted that in the higher developments of Hindu religion the phallic emblem and its feminine counterpart are sublimated into symbols of cosmic and theurgic powers, to which no grossness attaches. But this is a comparatively late evolution, and even to-day I believe it is limited to a very small cultured minority. We must also admit the probability that the influences which contributed to drag down Hindu religion were not wholly Dravidian. The Mongoloid races of the North-East are responsible for much of the Tantric cults.

the case of Varuṇa and the abstract divinity of Prajā-pati and Brahmanas-pati.

The civilisation of the Vedic Aryans was simple, but hardly more simple than that of many villages of Northern India at the present day. Most of them were farmers. Their fields were watered by canals, or by wells of the modern Indian kind, and the soil was broken by ploughs with iron or wooden shares drawn by draught-oxen, which they castrated by crushing their testicles. Fruit and vegetables were grown in kitchen-gardens. They had considerable skill in the art of the smith, manufacturing weapons of war and implements of peace from iron, copper, and perhaps other metals, and they wove fabrics of wool and cotton on a simple hand-loom. Their houses were mostly of wood at best; probably the rafters were usually of bamboo, and the roof of thatch. The poor seem to have lived in round huts of wattle-work smeared over with clay and thatched with straw, like the modern peasant of India. On the floor of these hovels grass was strewn, an ancient custom reflected in the ritual of sacrifice, and having the additional advantage of economy. The wealthier enjoyed the luxury of beds on frames, quite in the modern style.

Clothing was of cotton, wool, and deerskins, full-dress consisting of an upper robe over the shoulders and a lower one clasped round the loins. Turbans may have been worn, as they were later, and oils and scents were applied to the body. Brahmans wore a knot or tuft of hair, shaving the rest of the head; we are told that one family, the Vasishthas, wore the tuft on the right of the head, and other families followed other fashions. Women dressed their hair in plaits, knots, and other modes; the Atharva-vēda mentions dressing of the hair in the form of pots, horns, and nets. The food of the poor, as to-day, consisted to a large extent of honey, milk, fresh and clarified butter, curds, grain (barley and rice, either alone, or made

into cakes, or boiled in water and milk), sesam, beans, sugar-cane, and other vegetables. When they could obtain it, they ate meat without scruple—the flesh of rams, goats, horses, buffaloes, birds, fishes, and even oxen—for oxen, though venerated, were not yet deified. They indulged in intoxicating drinks, the *sōma* and *surā*, the preparation of which will be described below.

Society showed the same contrasts and discrepancies as in modern times. The rich rode on horses and in chariots, and lived in lordly ease, while the poor struggled to wrest a meagre livelihood from the capricious powers of Nature. Most of the vices of advanced civilisation were rampant, notably prostitution and gambling. Less objectionable forms of amusement were boxing, chariot-racing, hunting, and dancing. Dancing, however, often was quite in the style of the modern nautch, and far from innocent.

The chief tribes of the Āryas seem to have been the Anus, Druhyus, Pūrus, Turvaśas, and Yadus, besides which we find mention made of the Tṛitsus, Krivis (later known as Pañchālas), Bharatas (apparently absorbed later in the Kurus), and others. They were very quarrelsome, and one of the great events of Vedic history is a victory won by Sudās, king of the Tṛitsus, over a confederacy of other tribes led by ten kings on the banks of the river Parushnī. But we read of no political consolidation following this struggle; Sudās was no Alexander.

II.—*The Expansion of the Āryas*

Until a few years ago, most European scholars believed that the Āryas of the Panjab who composed the hymns of the R̥ig-vēda were the forefathers of the men who established Aryan dominion and Brahmanic civilisation in Northern India. Our little systems

have their day, and another theory now holds the field.¹ It is suggested that there were two invasions—or, perhaps more exactly, two *series* of invasions—of India by the Āryas. The first took place at a time when the regions stretching from the heart of Persia to the western marches of India were still fairly well watered and fertile. Some early Aryan tribes, parting from their Eranian kinsmen, slowly moved on foot and in waggons with their women, flocks, and herds over these districts, entered India on the north-western border, perhaps by the Kabul valley, and established themselves in the Panjab, where most of the Ṛig-vēda took shape. As they brought their own women with them, and generally avoided union with the native races, at any rate among their upper classes, they were able to keep their blood comparatively pure; and hence we find to this day in the Panjab a physical type predominating which in many respects resembles that of certain European races, and is radically different from the typical characteristics of the other Indian stocks, although the Panjab has been for thousands of years the gate of Hindustan, and wave after wave of invasion has swept through it to break on the plains beyond.

After these Āryas had passed into the Panjab, the same thing happened on the north-western marches as has taken place in Turkestan. The rivers and streams slowly dried up, and the desert laid a dead hand upon the once fertile lands. The road was now closed for ever to slow migrations of families; it could be traversed only by swiftly moving troops. Henceforth the successive waves of foreign invasion, though for a time they might overwhelm Hindustan, could not leave any deep and lasting change in the racial characteristics of

¹ It was first propounded by Dr. A. F. R. Hoernle, and has received the weighty support of Sir George Grierson, who as Director of the Linguistic Survey of India possesses a unique knowledge of the evidence that language furnishes in the case.

the Indian peoples ; for the desert forbade the invaders to bring with them enough women to make a colony of their own race, and hence their blood was soon swallowed up in the vast ocean of Indian life.

In one of the earliest of these later irruptions an Aryan tribe or group of tribes akin in blood and language to the first invaders climbed over the wild mountains of the Hindu Kush through Gilgit and Chitral, on the north of the Panjab, and at length gained a footing on the plains of the upper Ganges and Jamna. Probably they came as a series of hordes, one following another. They brought few or no women of their own stock, and were therefore forced to take wives of Dravidian blood. Hence the region where they established themselves, the *Madhya-dēśa* or Midland, which corresponds roughly to the modern United Provinces of Agra and Oudh,¹ came in course of time to be inhabited by a population whose blood was mixed in varying degrees, while its religion and traditions were still to a large extent Aryan. The invaders made little impression upon the Āryas of the Panjab ; but further to the east they caused a general dislocation, of which the result was that Aryan tribes began to move on further towards the east, south, and west, mixing their blood in various degrees with the women of the races whom they conquered, and establishing the Brahmanic religion and polity to a greater or less degree over India down to the Vindhya.²

Thus the theory. It seems at any rate clear that it

¹ "The Midland extended from the Himalayas on the north to the Vindhya Hills on the south, and from Sahrind (*vulgo* Sirhind) in the Eastern Punjab on the west to the confluence of the Ganges and the Jumna on the east. It thus consisted of the Gangetic Doāb, and of the country immediately to its north and south."—*Imperial Gazetteer of India*, new edition, vol. i. p. 357.

² See also below, Appendix II to this chapter. There is an alternative possibility that the *first* stream of invaders settled in the *Madhya-dēśa*, and that the second series of invaders swept around them into Sindh, Gujarat, the Dekhan, and Eastern India. But this seems on the whole less probable.

was in the Madhya-dēśa, amidst a population of mixed Aryan and Dravidian blood, that the religious and social ideas of the Vedic Aryans developed into the classic form of Brahmanic culture. Here perhaps were composed the later hymns of the R̥g-vēda ; here the manifold and fluctuating cults of the R̥g-vēda crystallised into the systematic ritualism of the Brāhmaṇas ; here arose as an offshoot of the latter the gnosis of the Upanishads, which shew us how Brahmans, passing beyond the thought of material welfare and its encompassment by works of formal sacrifice, sought eternal liberation from the cycle of transmigrating births by mystic absorption of the spirit into the transcendent Absolute ; here were founded the forms of faith and the system of caste by which Indo-Aryan society ever since has been dominated ; and here was developed the classical Sanskrit language, differing from the Vedic dialect much as did Attic from Homeric speech.

The Mahā-bhārata, the great Sanskrit poem which has the somewhat doubtful honour of being the bulkiest epic in existence, describes a state of society which, although coloured by the atmosphere of romance, nevertheless throws some gleams of light on the actual history of the Madhya-dēśa. Its theme is the fortunes of the Pāṇḍavas, five brothers named Yudhi-shthira, Bhīma, Arjuna, Nakula, and Saha-dēva, the sons of King Pāṇḍu, with their common wife Draupadī, who were fraudulently dispossessed of their royal rights by their cousins the Kuru or Kaurava princes, sons of Pāṇḍu's brother Dhṛita-rāshṭra, who reigned in Hastinā-pura over the Bharata tribes. After many adventures the Pāṇḍavas returned, established themselves in Indra-prastha on the Jamna (the modern Delhi), and at length overthrew the Kauravas after a fierce struggle, in which the Pāṇḍavas were supported by the semi-divine prince Kṛishṇa of Dvārakā and by the Pañchāla,

Yādava, and Matsya tribes. They thus founded a great empire, in which the Bharatas and Pañchālas were comprised. Now the Mahā-bhārata seems to have once existed in an earlier and less bulky form, possibly some four centuries before the Christian era; and it has been conjectured with plausibility that in this first version of the epic the Kauravas were the heroes, tragically overthrown by the Pāṇḍavas, a horde of unchivalrous foreign barbarians, and that some time later, when the victorious Pāṇḍava dynasty seemed to have justified itself by its subsequent political success and its championship of orthodoxy, the poem was entirely recast by a writer or writers who endeavoured to whitewash the Pāṇḍavas and paint the Kauravas in deepest black, inventing for the Pāṇḍavas a lineage in support of their claim to the throne and toning down all points of the legend that told against them. Some features of the tale, however, were too well known to be washed out, and these were left with little or no apology in the revised version.¹

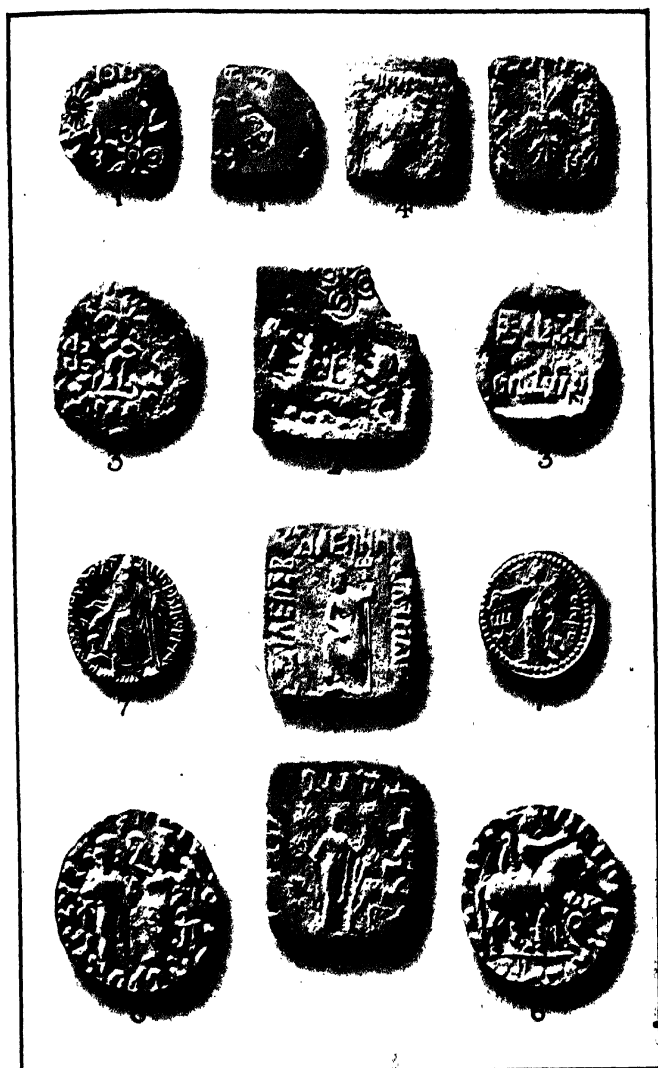
Apart from its mixed sympathies, there are many features in the epic which shew that in its earlier form it arose in a rude "heroic" society in which the

¹ Von Schroeder (*Indiens Literatur*, p. 460) proposes to distinguish three periods in the history of the epic. First there was a loose series of lays on the great war; then a single epic was composed between the 7th and 4th centuries by a poet in full sympathy with the Kauravas, in which the chief deity was Brahmān; then a bulkier version was made, in which the Pāṇḍavas were made the heroes, and Vishṇu and his incarnation Kṛishṇa were represented as the chief deities, the cult of Śiva also finding a place; and lastly some sporadic additions were inserted. Hopkins (*The Great Epic of India*, p. 397) suggests the following stages:— "Bhārata (Kuru) lays, perhaps combined into one, but with no evidence of an epic before 400 B.C. A Mahābhārata tale with Pandu heroes, lays and legends combined by the Puranic diaskeuasts, Krishna as a demigod (no evidence of didactic form or of Krishna's divine supremacy), 400–200 B.C. Remaking of the epic with Krishna as all-god, intrusion of masses of didactic matter, addition of Puranic material old and new; multiplication of exploits, 200 B.C. to 100–200 A.D. The last books added with the introduction to the first book, the swollen Anuśāsana separated from Cānti and recognized as a separate book, 200 to 400 A.D.; and finally 400 A.D. + : occasional amplifications."

regular morality and doctrine of the standard Brahmanic schools had not yet developed—a society which may well have existed in the Madhya-dēśa in the age of ferment which followed the irruption of the second wave of Aryan invasion sweeping down from Chitral and Gilgit. Notably there is the startling fact that the Pāṇḍava brethren possess a common wife—exactly like the Mongoloid tribes of the Himalaya. Again, wine is drunk and meat eaten without the least scruple by the heroes, and child-marriage seems to have been still generally unknown—two important points in which the epic age is unlike the classical period—while on the other hand the veneration of the cow had made considerable progress, and it was considered sinful to eat beef. But the most remarkable difference from Vedic conditions is shown in the political divisions to which the epic refers. Instead of tiny tribes as loosely knit as the city states of classical Greece, we find great kingdoms with centralised administration. In the heart of Northern India, to the west and south-west of the bed of the Middle Ganges, was the kingdom of the Pañchālas, a confederacy which included the great cities of Mathurā (Muttra), in the country of the Saurasēnis, Kauśāmbī (Kosam), and Kānyakubja (Kanauj). On the east of this, between the Ganges and Rapti, was the kingdom of Kōsala, now Oudh, with the capital Ayōdhyā, near the modern Faizabad.¹ Further east, somewhere about the modern Muzaffarpur District, was a small but powerful republic governed by nobles of the Vṛjī family;² its capital was Vaiśālī. Still further eastward were Vidēha (Northern Bihar) and Magadha (Southern Bihar, with Rāja-griha as its capital). With

¹ Another capital, famous in Buddhist literature, was Śrāvastī, on the Upper Rapti.

² In the 6th century the Lichchhavi or Lechchhai family was dominant in Vaiśālī; their relation to the Vṛjīs is not clear.



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Magadha were associated Aṅga, the district south of Bhagalpur on the Ganges, and Chēdī, the region round Bilaspur and Jabalpur. Kāśī, now Benares, was the centre of a small kingdom, and the modern Champaran and Darbhanga Districts are the site of the ancient realm of Mithilā. On the south-west were the kingdoms of Nishadha (nearly the modern Southern Malwa) and Vidarbha (Berar). West of Mathurā and the Śaurasēnis were the Matsyas, and in Kathiawar dwelt the Saurāshṭras. Vaṅga (Bengal) was not yet regarded as Aryan, nor were Kalinga (Orissa and the Circars) and Aṅga. Of the numerous other minor tribes of Northern India mentioned in the epic it is needless to speak.

The Vindhya mountains have always been the natural boundary between Aryanised and Dravidian India ; and though the poets of the epic name the great southern kingdoms, they probably knew little else about them. These kingdoms were those of the Pāṇḍyas, Chōlas, and Chēras. Of the Pāṇḍya realm, which included most of the modern Madura and Tinnevely districts, the oldest capital was Korkai, on the Tāmraparṇi river in Tinnevely ; its place was taken later by Madura. The Chōla kingdom at one time stretched along the Coromandel coast from Nellore to Pudukotta, and on the west up to the borders of Kurg, though in the seventh century A.D. it had shrunk to the modern Cuddapah District. Its capital was Uraiṃyūr (Old Trichinopoly), and its port Kāviri-paṭṭinam. The Chēras or Kēralas dwelt in and about Travancore, Malabar District, and Cochin ; its older capital was Vañji, now Tirukarur, on the Periyar river near Cochin, which was superseded later by Tiru-vañjikalām. Koṅgu-dēśa (Coimbatore and Southern Salem), which in later times bore also the name of "Kērala," was originally distinct from it. These southern kingdoms from very early times enjoyed a civilisation of

their own, and did a thriving trade with the west. The most profitable commodities exported from them were pearls, beryls, and pepper¹; and Indian teak-wood and muslin were apparently imported by the Babylonians, probably from the south. Later, under the Greek and Roman empires, the Mediterranean ports carried on much trade with Southern India. Roman coins circulated there; the native kings employed European soldiers, and there may have been colonies of Roman citizens there.

The epic age slowly brightened into historical daylight. In the Madhya-dēśa the classical Brahmanic culture ripened into maturity; in the surrounding regions of Continental India it developed to a greater or less degree of fulness according to the circumstances to which its Brahman missionaries and secular representatives had to adapt themselves. It is needless here to dwell upon the rise and fall of kingdoms and empires which make up the bewildering kaleidoscope of Indian history; the reader will find a chronological account of the chief data of them in our next chapter. But before proceeding thither it may be useful to point out certain important facts in the development of Hindu thought.

New elements entered into Aryan religion. The ancient cults inherited from Vedic times and developed on ritualistic and rationalistic lines by the Brahmans were indeed maintained to a large extent in the centres of orthodoxy; but unorthodox churches began to grow and invade the sanctuaries of Brahmanism. Partly this change may have been due to the increasing infiltration of non-Aryan blood into Aryan society, partly to a desire for deities with whom the wor-

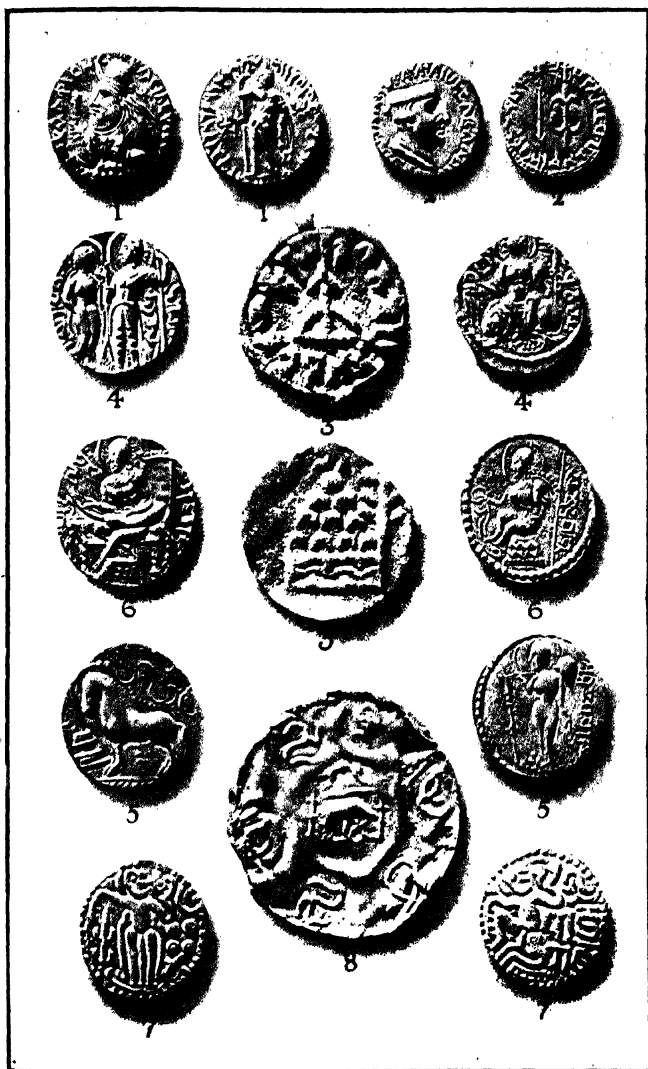
¹ "Pepper," *πέπερι*, is the Tamil *pippali*; *beryllus* is the Sanskritised word *vaidūrya*, a word of Dravidian origin; *muktā*, the Sanskrit term for "pearl," is formed by popular etymology from a Dravidian word, which in Tamil is *muttu*. Even the Greek *ῥυζα*, the original of the word "rice," comes from the Tamil *ariī*.

shippers could maintain personal communion of a warmer and more intimate kind than was allowed by the somewhat colourless official cults, partly to self-assertion of the laity. The chief of these newly-appearing cults—which perhaps were very old—were those devoted to the worship of Vishṇu, Śiva, Rāma, and Kṛishṇa (see Appendix I at the end of this chapter). At first they probably stood aloof from the Established Church of Brahmanism ; but in course of time compromises were made. The Brahmans accepted each of these gods—usually Vishṇu, with Rāma and Kṛishṇa as his incarnations—as the Supreme Deity, and even condescended to minister to his worship ; but in return they recast these new organisations on the model of their own, making them conform with more or less completeness, according to circumstances, to all the principles of the older Brahmanic religious and secular polity except theological dogma, and even for the latter doctrinal bridges to orthodoxy were constructed.

Compromise was less easy in the case of the great heresies which culminated in Buddhism and Jainism. These schisms arose among enthusiasts of the Kshatriya or warrior classes, and harmonists did not usually find a common denominator that would link them with Brahmanism. Gautama the Buddha, a prince of the Śākya clan, who was born at Kapila-vastu about 563 and died probably in 483 B.C., preached a doctrine which developed into the Hīna-yāna, or “Little Vehicle,” popular in Ceylon and Further India, and the Mahā-yāna, or “Great Vehicle,” the creed of the Northern Buddhist Church ; the former lays stress upon ecclesiastical discipline and a somewhat rationalistically coloured doctrine as the avenue to *nirvāṇa*, blissful eternal extinction, while the latter combines a vigorous transcendentalism, usually approaching nihilism, with an intense passion for attaining Buddhahood by means

of works of charity and love, which are within the power of every layman, and indulges its gorgeous and vehement imagination in infinite multiplication of Buddhas and saints. Under Aśoka Buddhism became the dominant religion of Northern India, and flourished for many centuries. At length, having become soaked with the vulgar superstitions of the baser Hindu cults, it was swallowed up in them, and has only lingered on in isolated regions like Nepal, or in a few villages of Bengal and Orissa, where its almost forgotten formulæ have found shelter in the worship of other gods, or have translated themselves beyond recognition into the cults of despised and degraded castes. Jainism is the doctrine attributed to Mahā-vīra or Vardhamāna, a somewhat older contemporary of Gautama. It preaches a severe asceticism, an extremely exaggerated tenderness for animal life, even in its lowest forms, and a curious half-materialistic doctrine, which has not much in common with the standard creeds of Hinduism. At one time it was the chief religion in several important kingdoms of India, especially in the southern and middle regions; and it is still strong among the mercantile classes of Bombay Presidency and the North-West. Both Buddhists and Jains, while admitting the regular deities of Hinduism to a qualified rank in their pantheons, have steadily refused to assent to the Brahmans' claims to supremacy and control, and hence they have always remained heretics outside the pale.

Another movement that has had and still has a great influence on Hindu thought is the Yōga. In origin the Yōga is much the same as Shamanism, and an early kind of Yogi, the Muni, is already known to the poets of the R̥ig-vēda as a wild god-possessed mystic. A branch of this mysticism became systematised in the service of philosophical speculation, as a practical means for obtaining the spiritual insight and resultant salvation which were the goal of all the Indian



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systems of thought. It was codified in the Yōga-sūtra, a series of aphorisms ascribed to the grammarian Patañjali (of the second century B.C.), and both in this standard form and in other even more repulsive developments has profoundly affected most of the churches of India. Starting from the idea that spiritual insight is to be gained by arresting the activity of thought in the microcosm of his own body, and merging his mental processes into undifferentiated cosmic intellection, the Yogi proceeds to aspire to superhuman powers of various degrees, dazzling the imagination of the masses by his miraculous pretensions, and awing them by the mystery and supposed sanctity of his austerities. For better or for worse, the Yōga has gained admittance as a legitimate phase of spiritual effort into most of the churches of India.

Even the highly coloured Yogic imagination pales beside the doctrines of some of the innumerable sects which have pullulated on the fertile soil of India. Most famous—or infamous—of these are the Tantras, or “text-books,” in which a veritable Devil’s Mass is purveyed in various forms to a swarm of sects, mostly of the Śivaite persuasion. Of some of these Tantras the worst that can be said is that they are full of silly and vulgar superstition and magic; others have the additional spice of obscenity and wickedness, some of them ordaining as a sacred duty the violation of the most venerated laws of God and man by eating beef, drinking wine, and practising incest. Unhappily the Tantric cults have struck deep roots in Indian life, and even to this day they have a profound and noisome influence over vast areas.

APPENDIX I

Alphabetical List of the Chief Hindu Deities¹

- ADITI.** A Vedic goddess of vague character, mother of the Ādityas, sometimes identified with the earth-goddess Pṛithivī, or the wife of Viṣṇu ; later the daughter of Dakṣha, wife of Kāśyapa, and mother of all the gods.
- ĀDITYAS.** A group of Vedic gods, of whom only Amṣa, Aryaman, Bhaga, Dakṣha, Indra, Mārtāṇḍa, Mitra, Savitrī (?), Sūrya, and Varuṇa are mentioned as Ādityas in the Rīg-vēda ; the Taittirīya-brāhmaṇa speaks also of Dhātṛi and Vivasvant. In post-Vedic times their number was fixed at twelve, Viṣṇu being their chief, and they were apparently connected with the twelve months. They are usually regarded as children of Aditi.
- AGNI.** The god of Fire. He is addressed in many Vedic hymns, and often worshipped in Vedic rituals with oblations of clarified butter and Sōma. His origin is variously given in the Vēda : sometimes he is said to be the son of Dyaus and Pṛithivī, sometimes of Tvashṭṛi and the Waters ; or he is the child of the Sacrifice, of Ijā, of the Gods, etc. As the sacrificial fire was kindled every morning by the fire-sticks or *araṇīs*, Agni is often called the son of the latter, or generally of plants and trees. Other phrases and myths refer to his origin as lightning in the aerial waters, others to his manifestation in the highest heavens in connection with the Sun. He is sometimes coupled as brother with Indra and Varuṇa, and once with Sōma. As the spirit of the sacrificial fire, he is often said to convey the sacrifice and hymns to the gods, or to bring the gods hither to the sacred rite, and thus is the ideal priest, sage, and seer. As a universal spirit Agni has in the Vēda the epithet *Vaiśvānara*, "belonging to all men" ; he is also styled *Narā-saṃsa*, "praise of men," possibly as an embodied spirit of prayer, and *Tanū-napāt*, an obscure term. In later art he is often figured as riding on a ram, and as acting with Yama as attendant of Sūrya. He is sometimes called the husband of Svāhā (the sacrificial invocation) and by her the father of Pāvaka, Pavamāna, and Śuchi.
- AHI BUDHNYA.** Literally "Serpent of the Depths" : a Vedic spirit, apparently connected with the waters of the atmosphere.
- AJA ĒKA-PĀD.** Literally "one-footed goat" : a Vedic spirit, apparently connected with storms and the atmosphere.
- AMṢA.** A Vedic god ; one of the Ādityas.

¹ In order to locate deities which are not mentioned under separate headings in this list, reference should be made to the Index.

- APĀM NAPĀT.** Literally "Offspring of the Waters" : a Vedic god, usually conceived as dwelling in the waters, sometimes also in the "highest place," and is occasionally identified with Agni.
- ĀPAS.** The Waters, conceived in the Vēda as goddesses in heaven and earth, mothers of Agni, and fertilising and purifying powers ; sometimes connected with the Sōma.
- APSARASAS.** A class of celestial nymphs, in origin apparently connected with water (the word means "water-pool" or "water-moving"), but generally conceived in classical literature as the courtesans of heaven. The Gandharvas usually, and a few men, are represented as favoured with their love. In the Vēda they are nature-spirits apparently connected with the powers of fertility, and their favour is invoked by dice-players in the Atharva-vēda (iv. 38, etc.).
- ARYAMAN.** A Vedic god ; an Āditya, and usually mentioned in connection with Mitra and Varuṇa.
- ASURAS.** In the Vēda originally a title of the gods ; but also, as usually later, a class of demons at war with the gods.
- AŚVINS.** "The Twin Horsemen," two gods often mentioned in the Vēda. They ride in a three-wheeled car (of which one wheel is said to have been lost when they came to Sūryā's marriage) ; the car is drawn by horses, or birds (eagles or swans), or buffaloes, or asses, etc., and they are often said to come at dawn, sometimes also at noon and sunset. They are described as sons of the Ocean, or of Vivasvant and Saranyū, fathers of Pūshan, brothers of Ushas, husbands of Ushas, etc., and are conceived as divine helpers in distress, promoting wedlock and childbirth, protecting ships at sea, healers of sickness. Their origin is obscure ; some compare them to the Greek Kastor and Polydeukes, others to two Lettish gods who wooed the Sun's daughter. In later legend they are the fathers of the Pāṇḍava heroes Nakula and Saha-dēva, and sons of Sūrya.
- BHAGA.** A Vedic god and Āditya, regarded chiefly as dispensing fortune ; brother of Ushas.
- BRAHMĀN.** The Hindu Demiurge (see *Bṛihas-pati*), the first-born of beings, who arises from the primeval waters, gives birth to all subsequently created beings, and conveys the divine revelation to mankind. He is also known as Hiranya-garbha and Svayambhū, and is represented in art as having four faces (one for each Vēda), usually with a *kamaṇḍalu* or hermit's jug and a sacrificial ladle in his left hands and a ladle and rosary in his right hands ; his colour is red, and he sits upon a lotus or a swan, sometimes with his daughter and consort Sarasvatī on his right and Sāvitrī on his left. According to myth, a Brahman with the gods and universe created by him exists for one hundred aeons, between each of which the universe is temporarily dissolved ;

and after the hundredth aeon he and all the gods perish, new deities coming into their places. The Supreme Being or Svayambhū, later identified with Vishṇu-Nārāyaṇa, is said to create the primeval waters and fertilise them ; they bring forth an egg, from which is born Brahmán, who creates the universe. He is hence sometimes represented as arising from Vishṇu's navel. Daksha was one of his sons.

BRĪHAS-PATI. A god of the Vēda, in which he is also named *Brahmaṇas-pati*, and is conceived with attributes very like those of Agni, especially as the spirit of sacrifice, prayer, and hymn ; in fact, he is sometimes identified with Agni, and becomes the hero of the myth of the release of the kine imprisoned by Vala. Both the above names signify "lord of prayer," or more exactly "lord of the magic powers of prayer." In one phase of this character the god gradually developed into the Demiurge *Brahmán* (masculine). Viewed in another aspect, he became a spirit of wisdom, and ultimately in post-Vedic religion Brīhas-pati or Vāchas-pati appears merely as a divine sage, the master of wisdom and policy, and teacher of the gods. A well-known myth relates that his wife Tārā was seduced by the Moon. The neuter *Brāhma*, viewed as an impersonal cosmic power, was used by the philosophers of the Upanishads and later writings to denote the Absolute Being, which they identified with the pure consciousness or Self, *ātman*.

CHANDRA. The god of the Moon, conceived as husband of the twenty-seven *nakshatras* or groups of the lunar zodiac, who are said to be daughters of Daksha. His amour with Tārā, wife of Brīhas-pati, by whom he begot Budha (the planet Mercury), is the theme of a popular myth. See also *śāma*.

DAITYAS. A class of deities regarded in the Vēda as offspring of an obscure goddess Diti ; in post-Vedic books a class of demons at war with the gods.

DAKSHA. A Vedic god ; an Āditya, and regarded both as son and consort of Aditi ; later identified with Prajā-pati. In later myth he figures as son of Brahmán and father of Satī, wife of Śiva. On account of Daksha's contemptuous treatment of Śiva, Satī destroyed herself, and was afterwards incarnated as Umā or Pārvatī (see *Śiva*). The story of Śiva's violent interference with the gods assembled at the sacrifice held by Daksha is told in several forms.

DĀNAVAS. A class of demons. The name comes from Danu, the mythical mother of Vṛitra and wife of Kaśyapa.

DHĀTRĪ. A god sometimes included among the Ādityas.

DITI. A goddess mentioned thrice in the Rig-vēda, in an obscure signification. In later myth she is the daughter of Daksha and wife of Kaśyapa, and mother of the Daityas and Maruts.

- DYAUŚ.** The Sky-Father, whose consort is the Earth-Mother (Prithivī) ; cf. the Greek *Zeus*. A Vedic deity of rather abstract character ; sometimes called father of the Ādityas, Agni, the Āngirasas, the Aśvins, Indra, the Maruts, Parjanya, Sūrya, and Ushas.
- GANDHARVAS.** A class of gods, in origin perhaps genii representing the generative powers of nature and water. In the Vēda usually a single Gandharva (Viśvā-vasu) is mentioned, often in connection with Sōma, which he or they are sometimes said to have stolen away. Later they appear regularly as divine musicians and singers, and as lovers of the Apsarasas, usually playing in myth an erotic part.
- GAṆĒŚA.** Also known as Gaṇa-pati and Vināyaka ; the son of Śiva and Umā, and worshipped at the beginning of every enterprise as remover of obstacles. He is always represented as a round-bellied figure with an elephant's head and one tusk, and usually as holding a rosary, noose, and elephant-goad, with a rat in attendance.
- GAṆGĀ.** The holy river Ganges, personified as the eldest daughter of the Himalaya and Mēnā. She is said to have been brought down from heaven at the prayer of the saint Bhagīratha to purify the ashes of King Sagara's sixty thousand sons, who had been consumed by fire from the eyes of the saint Kapila. She issued from Viṣṇu's foot, and as she fell she was caught in the locks of Śiva's hair. Her fall disturbed the saint Jahnu, who was holding a sacrifice, and he swallowed her up ; but he afterwards allowed her to issue from his ear. She is often called Bhāgīrathī, from Bhagīratha, and Jāhnavī, from Jahnu.
- GARUḌA.** Also called Vainatēya, from the name of his mother Vinatā, wife of Kaśyapa, and Tārksya ; the sacred kite of Viṣṇu, represented with human body and the wings and head of a kite. He is the king of birds, and the deadly enemy of the Nāgas or divine serpents.
- HANUMANT.** Or Ānjanēya, or Māruti ; a divine monkey-king, son of the Wind. He greatly aided Rāma in his conquest of Rāvaṇa (see *Rāma*).
- ✓ **INDRA.** One of the greatest of the Vedic gods, embodying the traits of the typical Aryan warrior, and often conceived as helping the Aryans in their contests with the aborigines. He is the chief god of the atmosphere, and is especially connected with the thunder, wielding the thunderbolt (*vajra*) and riding in a chariot drawn by tawny horses. He is especially fond of the intoxicating Sōma-juice, which he drinks in enormous quantities, to stimulate him to his exploits. Sometimes he is called the brother of Agni and Pūshan, and husband of Indrāṇī or Śachī ; his mother is once said to be Nishtigī, once Ēkaśṭakā, Prajā-

pati's daughter ; his father is Dyaus or Tvashṭri, and he is said to have slain Tvashṭri to obtain Sōma. He is often associated with other gods, notably the Maruts. The chief exploit ascribed to him is his destruction of Vṛitra the Dragon, whereby he released the pent-up "waters," apparently typifying the arrested rains, and the "kine" imprisoned in the mountain, possibly referring to the same idea, or to the restoration of the sunlight. Another myth relates his capture of the kine hidden by the Paṇis or the demon Vala. He is sometimes said to have established earth and sky, and a later myth, based on the Ṛig-vēda, narrates that he cut off the wings of the mountains, which previously flew about and disturbed the balance of the earth. As in later literature, he is often styled in the Vēda *Śakra*, "mighty," and *Vṛitra-han*, "slayer of Vṛitra." See also *Tvashṭri*.

In post-Vedic literature Indra becomes the chief god of *svarga* or paradise, and is liable to be deposed from his throne by anyone of sufficient magical power. He is usually represented with a thousand eyes distributed over his body, which were originally marks representing the *puṇḍra muliebria*, impressed upon him through the curse of the saint Gautama as a punishment for the seduction of his wife Ahalyā, and afterwards were changed to eyes. He is figured as riding upon the elephant Airāvata, and bearing a thunderbolt (*vajra*).

KĀMA. Also called Anāṅga, Smara, Madana, Makara-dhvaja, Kandarpa, etc. The god of Love, and husband of Rati ; usually represented as a handsome young man riding on a parrot, with a bow of sugar-cane, a bowstring formed of a line of bees, and flower-tipped arrows, and attended by nymphs, with a banner bearing the emblem of a *makara* or sea-monster. See *Śiva*.

KṚISHṆA. Also called Vāsudēva, Dāmōdara, Jagan-nātha, etc. Originally a hero of saga, later regarded as a full incarnation of Viṣṇu. According to legend, Vasu-dēva had two wives, Rōhiṇī and Dēvakī, and Dēvakī bore him eight sons. Kāṃsa, king of Mathurā, imprisoned Vasu-dēva and Dēvakī and killed the first six of their children. The seventh child, Bala-rāma, was saved by being miraculously transferred from the womb of Dēvakī to that of Rōhiṇī. When the eighth child, Kṛishṇa, was born, his father escaped with him, and left him in charge of Nanda, a herdsman, and his wife Yaśōdā, taking in exchange their infant son. Kṛishṇa (literally "Black," and hence represented in art as a handsome child or youth of black or blue colour) grew up among the herdsmen of Vraja, and many stories are told of his childish sports, youthful amours (especially with Rādhā), and wonderful deeds. He slew Kāṃsa, as had been prophesied, and transported the inhabitants of Mathurā to Dvārakā, where he reigned until his son Pradyumna and most

of the Yādava princes perished in a drunken brawl, and Kṛishṇa departed. A Jain legend narrates that Dvārakā was burned owing to the curse of the saint Dvaipāyana, and Kṛishṇa then set out with Rāma and Bala-rāma to go to the south, but on his way was accidentally shot and died. In the earlier parts of the Mahā-bhārata he appears as a powerful prince of Dvārakā or Dvāravatī (said to have been founded by a colony of Yādavas from Mathurā), who gave much help to the Pāṇḍavas ; but his character here is unchivalrous. In later parts of the same epic he is the Supreme Being, Viṣṇu incarnate to preach and realise in works his gospel for the salvation of mankind. The Kṛishṇa legend is thus of many phases, and is probably composite in origin. Possibly there is a trace of it in an early form in the R̥g-vēda viii. 96, 13, which, according to native interpreters, speaks of Indra's conquest of a demon named Kṛishṇa and his host ; Puranic literature many centuries later records several conflicts between Indra and Kṛishṇa, and in Vedic times worshippers of Indra usually regarded his opponents as "foreign devils." In the ancient Chhāndōgya-upanishad (iii. 17, 6) Kṛishṇa son of Dēvakī is mentioned as an ancient sage. The Upanishads record the names and something of the teachings of several Kshatriyas who were famous in legend for their philosophic wisdom ; and it may hence be conjectured that Kṛishṇa was originally the hero of a non-Aryan tribe opposed to the cult of Indra, and that this tribe later was introduced into the Aryan pale and brought its legends in with it.

In art Kṛishṇa is usually represented as a handsome youth of blue colour, holding or playing a flute (whence his name Muralīdhara), often surrounded by a troop of idyllic amorous herds-women (Gōpīs), and sometimes as a baby lying on a lotus leaf.

KUBĒRA. Or Vaiśravaṇa ; the god of wealth, and chief of the fairies called Yakshas and Guhyakas, who dwells in Alakā in the Himalaya, and is regent of the North. He is sometimes figured as a deformed white man, with three legs and eight teeth ; but in Gandhara art the type is modelled upon that of the Greek Zeus.

LAKSHMĪ. The consort of Viṣṇu.

MANU. The legendary ancestor of mankind (*manu* = Germ. *mann*, Engl. *man*). The Vēda describes him as son of Vivasvant (whence he is entitled Vaivasvata) and founder of sacrificial rites. In the Śata-patha-brāhmaṇa he is said to have been saved by a giant fish (later identified with Viṣṇu) in a universal flood, after which he begot the human race by Idā, who arose as his daughter from his sacrifices. Naturally Manu was multiplied in legend ; among the various Manus of post-Vedic literature the most important is Manu Svāyambhava, son or grandson of

Brahmán Svāyambhū and traditional author of the famous law-code bearing his name, who begot ten Prajā-patis or ancestors of mankind. There are usually said to be fourteen Manus, viz. Svāyambhava, Svārōchisha, Auttami, Tāmasa, Raivata, Chākshusha, Vaivasvata (the ancestor of the present age, who is connected with the legend of the deluge mentioned above), Sāvārṇa, Dakṣa-sāvārṇa, Brahma-sāvārṇa, Dharma-sāvārṇa, Rudra-sāvārṇa, Rauchya, and Bhautya.

MĀRTANḌA. One of the Ādityas.

MARUTS. A class of Vedic gods ; their mother is Pṛiṣni, their father Rudra, or they are attendant upon Rudra. They are described as brilliant beings bearing lances or axes, and occasionally other weapons, and riding in cars drawn by speckled horses. Often they are associated with lightning, thunder, and rain, and aid Indra and Trita in their exploits. A post-Vedic legend makes them sons of Diti, or of Śiva and Pṛithivī, the Earth.

MĀTARIŚVAN. A Vedic god, sometimes regarded as identical with Agni, sometimes as the discoverer of Agni or fire, which he brought to Bhṛigu. Later he is identified with the wind-god, Vāyu.

MITRA. A Vedic god, usually coupled with Varuṇa ; an Āditya, and apparently representative of the power of the sun. In later times he is sometimes represented with the attributes of the sun-god Sūrya.

NĀGAS. Properly a snake, especially the cobra ; in myth a race of divine serpents, half human in form, descended from Kadru, the wife of Kaśyapa. See *Garuḍa*.

PARJANYA. A god, in the Vēda typifying the rain-cloud with accompanying thunder and lightning ; consort of Pṛithivī, the Earth.

PIŚĀCHAS. A kind of goblins or ghouls.

PITRIS. "Fathers," *i.e.* the spirits of deceased forefathers. The Vēda represents them dwelling in paradise or the third heaven, with Yama and the gods, and receiving the same worship as the latter. In course of time their cult was further separated from that of the gods ; their home was said to be in the South, and they were worshipped with numerous special rites (*śrāddha*, *pitrī-mēdha*, etc.). The name is also given to the ten Prajā-patis (see *Manu*) and a class of beings who were sons of the gods and taught the latter the rituals of expiation.

PRAJĀ-PATI. Literally "Lord of offspring" ; a god who in the Vēda is the spirit of generation, and in later Vedic literature represents the Demiurge and bearer of revelation, sometimes identified with Brahmán, Hiraṇya-garbha, or Dakṣa. See also *Manu*. The name is also given sometimes to Brahmán Svāyambhava.

PṚITHIVĪ. The Earth-Mother. See *Dyaus* and *Parjanya*.

PŪSHAN. A Vedic god, husband of Sūryā, and son of the Aśvins ; described as carrying a spear and goad, riding through the sky in a chariot drawn by goats, feeding on gruel, and toothless. He leads the dead to the Fathers, and guards ways, wayfarers, and cattle. He has thus the attributes of a pastoral god, with some traits suggesting a solar origin.

RĀKSHASAS. A class of demons or goblins.

RĀMA. Originally an epic hero, later regarded as a complete incarnation of Viṣṇu. The legend as given in the Rāmāyaṇa (ascribed to Vālmīki) relates that he was the son of king Daśa-ratha of Ayōdhyā and his queen Kauśalyā, and won for his wife Sītā, daughter of Janaka of Vidēha, by his strength and skill in bending the latter's bow. Owing to the jealousy of his step-mother Kaikeyī, he was banished by Daśa-ratha, and went into exile at Chitra-kūṭa, in the Daṇḍaka forest, with Sītā and his half-brother Lakshmaṇa. Rāvaṇa, the demon king of Laṅkā (identified with Ceylon), forcibly carried away Sītā to his city, and vainly endeavoured to win her love. Rāma, in alliance with the monkey-kings Hanumant and Sugrīva and legions of monkeys, stormed Laṅkā, slew Rāvaṇa, recovered Sītā, and returned to reign in Ayōdhyā. The Uttara-kāṇḍa, a later addition to the Rāmāyaṇa, relates that after his return Rāma overheard scandalous gossip about Sītā's conduct in captivity, and therefore sent her to the hermitage of Vālmīki, the traditional author of the Rāmāyaṇa, where she bore his twin sons Kuśa and Lava, who when grown up were recognised by Rāma. He called upon Sītā to take an oath in assertion of her purity. She did so ; the Earth, to whom she appealed, opened and took her away in her embrace, and Rāma was translated to heaven.

RIBHUS. Three Vedic gods named Ribhukshan, Vāja, and Vibhvan, usually associated with Indra ; said to have been mortal sons of Manu, who by their skill or ascetic virtue became immortal. Their five marvellous feats were the restoration of their aged parents to youth, the creation of a cow (for Brihas-pati ?), a self-moving chariot for the Aśvins, the two bay horses of Indra, and the multiplication into four of the gods' cup made by Tvashtṛi. As *ribhu* seems phonetically to agree with the English *elf*, they may be in origin connected with the elf-craftsmen of Germanic myth.

SĀDHYAS. A class of deities, sometimes connected with Brahmān.

SARASVATĪ. In Vedic literature this is the name of a sacred river, worshipped as a goddess. Originally it may perhaps have been the river called in the Avesta Haraxwaitī, which is etymologically the same word as Sarasvatī ("having pools"), or it may have denoted the Indus ; but the name came to be applied to a

stream in the North-West, on the border of the sacred region of Brahmāvarta, which loses itself in the sands, but is believed by some to have formerly been a tributary of the Sutlaj.

Towards the end of the Vedic period Sarasvatī was identified with Vāk, "Speech," and finally became the divine embodiment of language, literary expression, and learning, and wife of Brahmān.

SAVITRI. A Vedic god, apparently representing the sun as the stimulating power of nature.

ŚIVA. One of the great gods. His character has been formed by a conflation of the attributes of several deities, of which the earliest known is the Vedic Rudra.

Rudra in the Vēda and Vedic literature is generally regarded as a fierce, powerful, and malevolent being, ever ready to slay men and cattle with his arrows unless duly supplicated, sometimes even as a god of robbers and swindlers. He is clad in a skin, and dwells in the north, among the mountains; the other gods, from whom he is separated in cult, dwell in the east. Sometimes he is said to be red in colour, or to have a blue belly or neck—a trait developed in the later myth, in which he is said to have swallowed the poison produced at the churning of the Ocean (see *Vishṇu*), which stained his neck dark blue and gained for him the name *Nīla-kaṇṭha*, "Blue-neck." At the same time he is regarded as capable of conferring blessing and healing, and in this capacity is invoked with his troops. His wife is Umā or Pārvatī, daughter of the Himalaya (see *Dakṣha*), his sister Ambikā (later identified with Umā). He is often associated with the Maruts and a troop of demons, and is sometimes styled Bhava, Śarva, Ugra, Paśu-pati, Tryambaka, Mahā-dēva, etc.

In post-Vedic literature Śiva has come to represent the power of dissolution in nature, and is accordingly worshipped by numerous Śaiva sects as the Supreme Being under many names (Īśvara, Mahēśvara, Sambhu, Śaṅkara, Mahā-kāla, Hara, Bhairava, etc.). He is usually conceived as three-eyed (Trilōchana), and as the typical Yogi. White or yellow in colour, smeared with the ashes of burnt cow-dung, wearing his hair done up in a braided conical pile, on the top of which is the crescent moon and the goddess Gaṅgā, whose sacred stream was arrested there in its fall from heaven before descending upon the Himalaya, carrying a garland of skulls, a trident, a small hand-drum (*ḍamaru*), the *akṣha-mālā* or rosary of seeds of the *Elaeocarpus ganitrus*, a necklace of serpents, etc., he sits motionless for ages in ecstatic reverie in his mountain home upon a tiger's skin, or leads the wild revels of his goblin troops (*gaṇas*, *pramathas*, *bhūtas*) on the hills or amidst graveyards. He is often con-

ceived as dancing, and this function—originally no doubt a devil-dance—is associated with a cosmic significance. His wife is Umā (Pārvatī, Chāmunda, Chaṇḍī, Kāmākshi, Gaurī, Kālī, or Durgā), the daughter of the Himalaya, regarded either as a goddess of sublime beauty and sweetness or as a furious being delighting in bloodshed and death. In the Tantric cults she is conceived as the *śakti* or cosmic energy by which the power of the supreme Śiva is realised in the universe, and is often worshipped with him in bloody and obscene rites. The *liṅga* (image of the male organ of generation) and *yōni* (image of the female organ) are often worshipped as symbols of Śiva and Umā respectively. See also *Brahmān*, *Dakṣa*, *Skanda*.

The origin of the cult of Śiva is uncertain. Apparently it comes from non-Aryan sources. Etymologically *Rudra* means “roarer,” possibly referring to the noise of the storm-god or the manifestations of a Shamanist devil, and *Śiva* signifies “gracious,” “auspicious,” probably a euphemism similar to that of the Greek term *Eὐμενίδης* instead of *Δυσμενίδης*. Some, however, connect *Śiva* with the Tamil root *śiva*, *seva*, “to be red,” and explain *Rudra* similarly. It is noteworthy that the home of the cult is among the Mongoloid tribes of the Himalaya, and that it has been from ancient times the chief worship of the Tamils.

SKANDA. The son of Śiva and Umā; also called Mahā-sēna, Kārttikēya, Guha, Subrahmanya, and Kumāra. In order to free themselves from the oppression of the demon Tāraka, the gods induced Madana or Anaṅga, the god of Love, to shoot his arrow at Śiva and so inspire him with love for Umā, as from their union would be born a god who would lead the hosts of heaven to victory. This was done (not before Śiva in his anger had reduced Madana to ashes by the flames from his central eye); Skanda was born, and overcame Tāraka. He is sometimes said to have been born of the seed of Śiva cast into the fire and afterwards taken up by the Ganges. He was reared by the Pleiades or Kṛttikās, and hence has sometimes six heads and twelve hands. He is figured as riding on a peacock or cock, and carrying a spear, or a bow and arrow.

SŌMA. A Vedic god, the spirit of the intoxicating juice of the Sōma plant offered and drunk by the worshippers in many Vedic liturgies. In a few late hymns of the Ṛig-vēda and regularly in subsequent writings Sōma is regarded as the moon, the deity on whom depends the fertilising moisture of vegetation, and in the Brāhmaṇas is said to wane periodically because it is drunk or eaten by the gods and deceased Fathers. As the moon, Sōma is said in the Yajur-vēda to be the husband of the *nakṣatras* or groups of the lunar zodiac, who are called daughters of Prajā-pati. See also *Chandra*.

ŚRĪ. The consort of Viṣṇu.

SŪRYA. The Sun-god; sometimes in the Vēda called an Āditya and son of Dyaus, and in post-Vedic writings often styled *Āditya* and called the father of the Aśvins. He is frequently worshipped in local cults, chiefly as a power of moral and physical purification, and is represented as riding in a chariot drawn by seven horses, with his charioteer on the pole of the car. Agni and Yama are sometimes figured as his attendants.

TRI-MŪRTI. The Hindu Trinity, comprising the gods Brahmān, Viṣṇu, and Śiva, representing respectively the cosmic forces of creation, preservation, and dissolution, and sometimes figured by three heads rising from one body.

TRITA ĀPTYA. A Vedic god, several times mentioned in the Rīg-vēda in connection with Indra and the Sōma, sometimes with traits very similar to those of Indra. In legend Trita is a sage who was cast into a well by his brothers Ēkata and Dvita and miraculously saved; in the Brāhmaṇas the three are sons of Agni.

TVASHTRĪ. A Vedic god, of uncertain origin, chiefly characterised by the possession of skill as a divine craftsman framing the machinery of creation. He is said to bear an axe and a bowl of Sōma. Sometimes he is represented as father of Indra (who is sometimes said to have killed him to obtain the Sōma), Agni, Saranyū (the wife of Vivasvant), Bṛihas-pati, and Viśva-rūpa (against whom Indra made war to obtain his kine). Later he is identified with Viśva-karman.

USHAS. The Dawn (Greek *ἠώς*), addressed in the Vēda as a goddess; sometimes regarded as consort of Sūrya, or as mother of Sūrya and Agni, and as sister of Bhaga and the Aśvins.

VĀK. See *Sarasvatī*.

VARUṆA. One of the chief Vedic deities. He is an Āditya, and is conceived as omniscient sovereign of the universe, strictly maintaining the laws of nature and of morality. Most often he is coupled with Mitra. Some regard him as typifying the sky (Greek *Ouranos*), others as the moon. In post-Vedic mythology he is the god of the Ocean and regent of the West, with a sea-monster as his vehicle, a noose (as already in the Vēda), and an umbrella formed of a cobra's hood.

VASUS. A group of gods usually associated with Agni and the earth, and said to number 8 or 333. The Rāmāyaṇa makes them children of Aditi.

VĀYU. Or Vāta, the god of Wind. In later myth he is king of the Gandharvas, father of Hanumant, and regent of the North-West.

VĪRA-BHADRA. A deity of the most appalling form, who emanated from Śiva's mouth in order to interrupt Dakṣa's sacrifice.

VISHṆU. In the Vēda Vishṇu is a minor deity, of whom it is several times stated that he takes three strides over the earth or heavens, which has been explained as symbolising the course of the sun over the three divisions of the world (earth, atmosphere, and upper heaven), or in the three phases of rising, culminating, and setting. He is often described as an ally of Indra in his conflicts, and of the Maruts. The Brāhmaṇas often identify him with the sacrifice.

In post-Vedic literature, where he is also called Achyuta, Nārāyaṇa, and Hari, he is regarded as the Supreme Being by most writers, except the Śaivas, who naturally give that rank to Śiva. He represents the power of order and stability in nature, and is often worshipped in a spirit of loving devotion (*bhakti*). It is believed that from time to time he has incarnated himself, either wholly or partially, to help mankind. These incarnations are (1) the Fish, which saved Manu, the ancestor of the human race, from a cosmic flood; (2) the Tortoise, which, standing at the bottom of the Sea of Milk, supported on its back the mountain Mandara, round which the serpent Vāsuki twined himself; the gods then, using Mandara as a churning-stick and Vāsuki as a cord, churned out of the Sea of Milk fourteen precious objects, including Lakshmī or Śrī, the goddess of fortune, Dhanvantari, the divine physician, Chandra, the moon, the *kaustubha* or jewel worn on Vishṇu's breast, the *śaṅkha*, a shell-trumpet, also carried by Vishṇu, Airāvata, Indra's elephant, the *pārijāta* or heavenly tree on which grow all objects of desire, Surabhi, the divine cow fulfilling all wishes, etc.; (3) the Boar, which dived into the sea and raised thence the earth, which had been carried down thither by the demon Hiraṇyāksha; (4) Nara-siṃha, the man-lion, which destroyed the impious demon Hiraṇya-kaśipu; (5) Vāmana, the dwarf, in which form he appeared to the demon Bali and asked him for as much land as he could walk over in three paces; on his assent, Vishṇu strode in two paces over heaven and earth; (6) Paraśu-rāma, son of Jamad-agni, a Brahman hero who twenty-one times extirpated the whole race of Kshatriyas; (7) Rāma: see above; (8) Kṛishṇa: see above; (9) Buddha, in which form some imagine that Vishṇu incarnated himself in order to misguide demons and sinners and so lead them to ruin. To these is to be added (10) the incarnation as Kalki, who is yet to come, and will bring about a new order of righteousness.

He is often represented as sleeping upon the giant serpent Śeṣha or Ananta, or riding upon Garuḍa, the divine kite. His emblems are the lotus-flower, *śaṅkha* or conch, mace, and *chakra* or disc, which he carries in his four hands; and on his breast

are the *kaustubha* jewel and the mark called *śrī-vatsa*. His consort is Śrī or Lakshmī (sometimes regarded as two goddesses). He is often worshipped under the emblem of the *tāla-grāma*, an ammonite found in the river Gandak, and the *tulsi* or basil plant. See also *Brahmān*.

VIŚVA-KARMAṆ. Literally "All-maker"; a god who in the Vēda is very abstract, but gradually evolved into a definite character, being in the Brāhmaṇas the same person as Prajā-pati, and finally becoming the ideal craftsman, like the Greek Hephaistos (cf. *Tvashtri*).

VIVASVANT. A Vedic god; an Āditya, and father of the Aśvins, Manu, and Yama; husband of Saraṇyū. Some regard him as representing the sun in one of its phases, others as the legendary first sacrificer and ancestor of mankind.

VṚITRA. A demon or dragon slain by Indra.

YAMA. A god ruling the realm of the dead. In the Vēda he is the son of Vivasvant (whence his title Vaivasvata) by Saraṇyū, or of Gandharva and a water-spirit, and twin brother of Yamī. Pre-Vedic legend apparently made Yama and Yamī the parents of mankind, and the R̥g-vēda has a hymn (x. 10) in which Yamī vainly tries to seduce him. In the Vēda he is the first of men that died and ruler of the dead in paradise, and has two dogs, that are his messengers and beset the road of the spirit on its way to Yama's realm. In later literature he is conceived more especially as the judge of the dead, an Indian Pluto. He is there son of Sūrya and brother of Manu Vaivasvata, and is assisted in his judicial functions in the nether world by his recorder Chitra-gupta. In art he is usually figured as dark blue in colour, riding on a buffalo, bearing a club or rod (whence his title Daṇḍa-nāyaka) and a noose, and sometimes standing as warder to Sūrya. He is regent of the South.

YĀTŪ-DHĀNAS. A kind of goblins.

APPENDIX II

Ethnographic and Linguistic Divisions of Modern India

MUCH light is thrown on the ancient history of India by the results of modern ethnographic surveys. A summary of these is here appended, abridged from the *Imperial Gazetteer of India*, new edition, vol. i., pp. 293-297, and Sir H. H. Risley's "People of India." It should be premised that the most important standards for classification of race-types are those furnished by the cephalic, the nasal, and the orbito-nasal indices. The cephalic index is the proportion of the maximum breadth of the skull to its maximum length, measured

in a horizontal plane, the former a little above the ears and the latter from the glabella to the back of the head. When the cephalic index is 80 per cent. or more, the type is broad-headed or brachycephalic; when it is below 75 per cent., the type is long-headed or dolichocephalic; intermediate types are called mesocephalic. The nasal index is the proportion of the breadth of the nose to its height. Narrow-nosed (leptorrhine) types have a width of less than 70 per cent. of the height; broad-nosed (platyrrhine) types have a proportion of 85-100 per cent.; the intermediate class is the medium or mesorrhine. A third test is the orbito-nasal index, which is found by marking a point on the front of the outer edge of the orbit of each eye and a third point on the middle of the root of the nose at its lowest depression; the distance between each of the orbital points and the third point on the root of the nose and the distance between the two orbital points are then ascertained, and the ratio of the former to the latter is the orbito-nasal index. It permits a classification into three main types, a platyopic with index below 110, a mesopic with index of 110-112.9, and a proopic with index of 113 and above.

The leading ethnic types, classified chiefly on the bases of these data, are as follows:—

(1) The *Turko-Eranian*, represented by the Baloch, Brahui, and Afghans of Baluchistan and the North-West Frontier Province. Probably formed by a fusion of Turki and Persian elements, in which the former predominate. Stature above mean; complexion fair; eyes mostly dark, but occasionally grey; hair on face plentiful; head broad; nose moderately narrow, prominent, and very long.

(2) The *Indo-Aryan*, occupying the Panjab, Rajputana, and Kashmir, and having as its characteristic members the Rajputs, Khattris, and Jats. This type approaches most closely to that ascribed to the traditional Aryan colonists of India. The stature is mostly tall; complexion fair; eyes dark; hair on face plentiful; head long; nose narrow and prominent, but not specially long.

(3) The *Scytho-Dravidian*, comprising the Maratha Brahmans, the Kunbis, and the Kurgs of Western India. Perhaps formed by a mixture of Scythian and Dravidian elements.¹ The type is clearly

¹ The term "Scytho-Dravidian" rather begs the question, for it is very doubtful whether the non-Dravidian elements in this type are really due to Scythian invaders. That Scythian dynasties ruled at one time in this region is well known; but it seems unlikely that these invaders brought enough women of their race with them to reproduce their own type and strongly influence the ethnic characteristics of the vast native population (see above, pp. 8, 9). Mr. C. V. Vaidya advances other objections to the theory (*Epic India*, pp. 29-47). It seems just possible—and I suggest the hypothesis with extreme diffidence—that this mysterious "Scythian" factor in the ethnic character of these regions is *Dravidian*. In ethnic type the

distinguished from the Turko-Eranian by a lower stature, a greater length of head, a higher nasal index, a shorter nose, and a lower orbito-nasal index. All these characters, except perhaps the last, may be due to a varying degree of intermixture with the Dravidians. In the higher groups the amount of crossing seems to have been slight; in the lower the Dravidian elements are more pronounced.

(4) The *Aryo-Dravidian*, or *Hindustani*, found in the United Provinces, in parts of Rajputana, and in Bihar, and represented in its upper strata by the Hindustani Brahman, and in its lower by the Chamar. Probably the result of the intermixture, in varying proportions, of the Indo-Aryan and Dravidian types. The head-form is long, with a tendency to medium; the complexion varies from lightish brown to black; the nose ranges from medium to broad, being always broader than among the Indo-Aryans; the stature is lower than in the latter group. The higher representatives of this type approach the Indo-Aryans, while the lower members are in many respects not very far removed from the Dravidians. The distinctive feature of the type is to be found in the proportions of the nose. The average index runs in an unbroken series from 73.0 in the Bhuinhar of Hindustan, and 73.2 in the Brahman of Bihar, to 86 in the Hindustani Chamar and 88.7 in the Musahar of Bihar. The order thus established corresponds substantially with the scale of social precedence independently ascertained.

(5) The *Mongolo-Dravidian* or *Bengali* type of Lower Bengal and Orissa, comprising the Bengal Brahmans and Kayasths, the Muhammadans of Eastern Bengal, and other groups peculiar to this part of India. Probably a blend of Dravidian and Mongoloid elements, with a strain of Indo-Aryan blood in the higher groups. The head is broad; complexion dark; hair on face usually plentiful; stature medium; nose medium, with a tendency to broad. Within its own habitat the type extends to the Himalayas on the north and to Assam on the east, and probably includes the bulk of the population of Orissa; the western limit coincides approximately with the hilly country of Chota Nagpur and Western Bengal.

(6) The *Mongoloid* type of the Himalayas, Nepal, Assam, and Burma, represented by the Kanets of Lahul and Kulu; the Lepchas of Darjeeling and Sikkim; the Limbus, Murmis, and Gurungs of Nepal; the Bodo of Assam; and the Burmese. The head is broad; complexion dark, with a yellowish tinge; hair on face scanty; stature short or below average; nose fine to broad; face characteristically flat; eyelids often oblique.

so-called "Dravidians" are identical with the Munda and other aboriginal races, and yet they speak absolutely different languages; this suggests that the Dravidian blood vanished in that of the older native stocks in most districts, but preserved some of its old characteristics in the Maratha country (traditionally Dravidian).

(7) The *Dravidian* type,¹ extending from Ceylon to the valley of the Ganges, and pervading Madras, Haidarabad, the Central Provinces, most of Central India, and Chota Nagpur. Probably the original type of the population of India, now modified to a varying extent by the admixture of Aryan, Scythian, and Mongoloid elements. In typical specimens the stature is short or below mean ; the complexion very dark, approaching black ; hair plentiful, with an occasional tendency to curl ; eyes dark ; head long ; nose very broad, sometimes depressed at the root, but not so as to make the face appear flat. This race, the most primitive of the Indian types, occupies the oldest geological formation in India, the medley of forest-clad ranges, terraced plateaux, and undulating plains which stretches, roughly speaking, from the Vindhya to Cape Comorin. On the east and west of the peninsular area the domain of the Dravidian is conterminous with the Ghats, while farther north it reaches on one side to the Aravallis, and on the other to the Rajmahal Hills.

Turning now from ethnographic to linguistic divisions, we find that the modern languages of India fall into five main classes, the Aryan, Dravidian, Munda, Mon-Khmer, and Tibeto-Chinese.²

To the Aryan languages belong two main groups, the Eranian and the Indo-Aryan. The Eranian group includes Pashto, spoken in Afghanistan, Baloch, used in Balochistan, and some minor dialects. Among the latter are the interesting *Pisācha* or *Paisāchi* dialects, which are very archaic, and in many points strongly recall the Vedic. They are chiefly spoken in the highlands of the North-West, and form the basis of Kashmiri, where, however, they are hidden by an overgrowth of other Indo-Aryan elements. There are traces of the despised half-barbarous tribes called *Pisāchas* existing in ancient times in the Western Panjab and Sindh ; but whether they entered India during the first or second series of invasions, or at some other time, is not clear.

The Indo-Aryan languages are the chief tongues of Northern India, and are derived from dialects spoken by the various invading tribes of *Āryas*, of whom some entered the Panjab on the western marches and left their record in the older hymns of the *Ṛig-vēda*, and others descended later through Chitral and Gilgit and settled in the *Madhya-dēśa* or Midland (above, pp. 8, 9). The earliest recorded tongues of these hordes may be broadly classified as the Vedic, used by the former, the classical Sanskrit, and the Primary Prakrits.³ The

¹ The term "Dravidian" is rather misleading, for the ethnic type denoted by it includes not only the populations speaking Dravidian languages, but also the Munda and Mon-Khmer groups. See above, p. 31, note.

² Details will be found in the *Linguistic Survey of India* and the *Imperial Gazetteer of India*, new edition, vol. i.

³ Apart from the Prakrits, we find in early times the following literary dialects: (1) The Vedic, used in most of the hymns of the *Ṛig-vēda*, very rich in inflexions, with a musical or pitch accent ; (2) the language

term "Prakrit" (from the Sanskrit word *prākṛita*, "being in a state of nature") is applied to all vernaculars, and denotes a certain amount of phonetic decay as compared with the literary standard. Traces of such vernaculars in an incipient stage of phonetic decrepitude are to be found in some old Vedic hymns, and they existed from the earliest known times in the Madhya-dēśa. These belong to the Primary Prakrits. To the next stage belong the Secondary Prakrits, some of which are known to have been in existence as early as the sixth and as late as the eleventh centuries. They shew all degrees of phonetic decay, from the Pali, which varies very little from the Sanskrit norm, to the Māhārāshṭrī, in which the consonantal backbone of words has almost wholly broken down; thus the Sanskrit word *vrataṃ* is in Pali *vataṃ*, in Māhārāshṭrī *vaam*. The chief of the Secondary Prakrits were the Māgadhi of Bihar, the Ardha-māgadhi of Oudh and Baghelkhand, the Saurasēnī of the district around Muttra, and the Māhārāshṭrī of Berar. Their latest and most decrepit stage was the series of dialects called Apabhraṃśa, literally "decay," which, however, have given birth to a sturdy offspring, the modern Indo-Aryan vernaculars or Tertiary Prakrits. These arose about the eleventh century. From Saurasēnī Apabhraṃśa sprang Western Hindi and Panjabi; from the cognate Āvanti came Rajasthani and Gujarati, and from the Ardha-māgadhi Apabhraṃśa Eastern Hindi; from an unaffiliated Apabhraṃśa arose Lahnda and Kashmiri; from a Vṛāchaḍa Apabhraṃśa Sindhi; from the Māhārāshṭrī Apabhraṃśa Marathi; from Māgadhi Apabhraṃśa Bihari, Oriya, Bengali, and Assamese. The chief modern vernaculars may be thus classified, with the number of persons speaking them according to the census of 1901:

of the Brāhmanas, very similar to the Vedic and derived from it, but with a greatly simplified accidence; (3) the Epic, still more simple, loose and colloquial, coinciding in its more regular forms with (4) the classical Sanskrit (*samskrīta*, "purified," "regularly formed"), the literary language established by the canons of the grammarians. Probably the great simplification that the Vedic tongue underwent in passing into the language of the Brāhmanas is due to the fierce struggles and social disorganisation following the irruptions of the second series of Aryan invaders. The Epic dialect may possibly represent the language of the upper classes of the Madhya-dēśa, mainly descendants of the second series of invaders and their Dravidian women; and classical Sanskrit may perhaps have arisen from a literary school which polished and regularised this secular Midland dialect, fusing it at the same time with the hieratic tongue of the Brāhmanas.

| | |
|---|------------|
| I. Language of Madhya-dēśa : | |
| Western Hindi | 40,714,925 |
| II. Intermediate Languages : | |
| (1) Nearer to Language of Madhya-dēśa : | |
| Rajasthani | 10,917,712 |
| Pahari | 3,124,681 |
| Gujarati | 9,439,925 |
| Panjabi | 17,070,961 |
| (2) Nearer to Outer Languages : | |
| Eastern Hindi | 22,136,358 |
| III. Outer Languages : | |
| (1) North-Western Group : | |
| Kashmiri | 1,007,957 |
| Kohistani | 36 |
| Lahnda | 3,337,917 |
| Sindhi | 3,494,971 |
| (2) Southern Group : | |
| Marathi | 18,237,899 |
| (3) Eastern Group : | |
| Bihari | 34,579,844 |
| Oriya | 9,687,429 |
| Bengali | 44,624,048 |
| Assamese | 1,350,846 |

The relations of these vernaculars, in combination with the data of ethnography, suggest important conclusions as to the history of India. There is a broad distinction between the languages of the Madhya-dēśa and those of the Outer group ; and hence it is inferred that the former are descended from the language of the second series of Aryan invaders, and that the latter, before establishing themselves in the Madhya-dēśa, passed through the Panjab, and in their passage drove a number of Aryan tribes formerly settled there towards the south, east, and west, so that the languages of these districts came to be nearer to the Vedic than to the Midland tongue. Later, as the tribes of the Midland increased in numbers and power, they spread their influence over Oudh, Gujarat, Rajputana, and the Eastern Panjab, and overlaid the languages spoken in those regions with a greater or less amount of their own forms of speech.

The Dravidian languages are spoken by a number of races which belong to very different physical types. They may be classified as follows :

| | | |
|-------------------------|-------------------|--------------------|
| Tamil | spoken in 1901 by | 17,494,901 persons |
| Malayalam | „ „ | 6,022,131 „ |
| Kanarese or Kannada „ „ | „ „ | 10,368,515 „ |
| Gondi | „ „ | 1,123,974 „ |

| | | | |
|---------------------------|-------------------|------------|---------|
| Telugu . . . | spoken in 1901 by | 20,697,264 | persons |
| Minor dialects . . . | „ „ | 1,742,608 | „ |
| Brahui ¹ . . . | „ „ | 48,589 | „ |

The Munda or Kolarian vernaculars are chiefly spoken in Chota Nagpur and the neighbourhood ; in the census of 1901 they were professed by 3,164,036 persons. The Mon-Khmer languages, though still covering a wide area in Indo-China, have dwindled down in India to the Khassi and some very small dialects spoken in the north-east. The Tibeto-Chinese family comprises a large number of languages in three groups—the Tibeto-Burman, Tai, and Chinese—of which the first is well represented in India by Tibetan, Burmese, and a series of intermediate dialects along the northern and north-eastern frontiers.

¹ The Brahuīs ethnographically belong to the Turko-Eranian group, linguistically to the Dravidian.

CHAPTER II

CHRONOLOGY OF INDIA, TO THE YEAR 1200 A.D.

- B.C. 600 Śiśu-nāga founded about 600 the ŚAISUNĀGA dynasty, ruling over Magadha, a territory nearly identical with the modern Districts of Patna and Gaya. His successors were, according to tradition, Kāka-varṇa, Kshēma-dharman, Kshattraujas, Bimbi-sāra.
- 563 Gautama Buddha was born.
- 528 Bimbi-sāra (Śrēṇika), the Śaisunāga king or Magadha, succeeded about 528. He is said to have captured Aṅga (Bhagalpur and Monghyr Districts), and to have strengthened his position by marriages with two princesses, one of the family of the Lichchhavis of Vaiśālī, the other of the royal house of Kōśala. The former bore him Ajāta-śatru (Kūṇika), to whom he is said to have surrendered the throne after reigning 28 years.
- 512 Darius of Persia about this time sent expeditions to India; he annexed the valley of the Indus, and his fleets sailed down the river. These Indian provinces paid 360 Euboic talents of gold-dust annually to Persia, and sent a contingent of archers. In the time of Alexander, however, the Panjab and Sindh were again free, and the Persian empire stopped at the Indus.
- 500 Ajāta-śatru of Magadha murdered his father Bimbi-sāra about 500. This led to war with Kōśala, in which he apparently was victorious, and with the Lichchhavis, whom he defeated, capturing Vaiśālī, and perhaps advancing to the foot of the Himalayas. He built a fortress, Pāṭaliputra, which later became the capital of Magadha.
- 490 Viṣṇudabha or Virūdhaka of Kōśala about 490 massacred the Śākya, the kinsmen of Gautama Buddha, and destroyed their town Kapila-vastu.
- 483 Gautama Buddha died.
- 475 Ajāta-śatru of Magadha died about 475. According to the Purāṇas, he was succeeded by his son Darśaka, whose son

- B.C. 475 Udayin followed; Buddhist writers say that Udayin (or Udayi-bhadda) was the son and successor of Ajāta-satru.
- 450 Udayin became king of Magadha about 450. He founded the capital Pāṭaliputra.
- 417 Nandi-varadhana succeeded Udayin, according to the Purāṇas, about 417, and was followed by Mahā-nandin.
- 371 The NANDA dynasty of Magadha was founded by the usurper Mahā-padma Nanda, son of Mahā-nandin by a Śūdra woman, about 371. It is said to have comprised nine kings.
- 327 Alexander the Great in the spring crossed the Khawak and Kaoshan passes of the Hindu Kush. He sent Hephæstion and Perdicas on with large forces through the Kabul valley to seize Peucelaotis (the country of the Yusufzais). He himself made a series of minor conquests, overcoming the tribes in the hills north of the Kabul river, the Aspasi, and the Assaceni, capturing the latter's capital Massaga (possibly Manglawar, the ancient capital of Swat); then he beleaguered Aornus (probably Mahaban, about 70 miles east by north-east from Peshawar), received the submission of Peucelaotis, captured Aornus, made another attack upon the Assaceni, and advanced to the Indus.
- 326 Alexander at the bridge of the Indus (apparently at Ohind, some 16 miles above Attock) was visited by Āmbhi (Omphis) king of Taxila (Taksha-silā, now ruins north-west of Rawalpindi), who brought a contingent of 700 horsemen and large supplies and did homage to Alexander, as his father had done a year previously. Āmbhi was at war with the kingdoms of Abhisāra (Rāja-purī, Rājauri) and king Pōrus (Paurava?), who ruled over what is now Jihlam, Gujarat, and Shahpur Districts. In the spring Alexander crossed the Indus at Ohind, and was joined by Āmbhi with 5000 men. He found Pōros confronting him on the opposite bank of the Hydaspes (Jihlam) with 30,000 infantry, 4000 cavalry, and 200 elephants; but he crossed the river by a détour and routed the Indians. Pōros, wounded in the battle, did homage to Alexander. After making a raid upon the Glausæ or Glaucanici and receiving the submission of the Abhisāra king and a younger Pōros, prince of Gandaris and nephew of the other Pōros, Alexander crossed the Acesines (Chinab) and Hydraotis (Ravi), stormed and razed Sangala (in Gurdaspur District), and was about to pass over the Hyphasis (Bias) when his troops mutinied, and he was compelled to retire (September). He reached the Chinab and the Jihlam rivers in safety, and on the latter equipped a fleet. Then, after having nominated Pōros as his vassal to rule over the territory between the Jihlam and

- B.C. 326 Bias, he sailed down the Jihlam to its junction with the Chinab, reduced the Sibi and Agalassi, and collected his forces at the confluence of the Chinab and Ravi.
- 325 In January, Alexander crushed the Malli, and sailed down the Indus. Musicanus, a local king (possibly of Aror, the ancient capital of Sindh), now did homage to him, but soon afterwards revolted, upon which he was speedily suppressed and crucified. Two other kings, Oxycanus and Sambus, were reduced. Alexander then sent home Craterus with a large force through Kandahar and Seistan. He himself moved on to Patala (possibly Bahmanabad, six miles west from Mansuriya), and sailed down the western arm of the Indus to the sea; after this he sailed back to Patala, explored the eastern arm of the river, and then returned to Patala. Finally, early in October 325, he set out on his return from India through Gedrosia (Mukran), while Nearchus led the fleet through the Persian Gulf to the mouth of the Euphrates.
- 323 Alexander died, and the Macedonian empire in India broke up into a number of little principalities at war with one another, which finally disappeared.
- 321 Chandra-gupta founded the MAURYA dynasty of Magadha about the end of 321. His father was a prince of the royal house, his mother of low birth, and he was banished by the Nanda king. In the troubles following on Alexander's death he collected troops, with which he fought successfully against the Macedonian garrisons and became dominant in the North-West. He then turned upon Magadha, slew the last Nanda king, and became ruler of Magadha, Aṅga, Benares, and Kōsala (Oudh), ultimately extending his authority from the Arabian Sea to the Bay of Bengal.
- 305 Seleucus Nicator of Syria, about 305, crossed the Indus into India, but was defeated by Chandra-gupta, who obtained from him the provinces of Paropanisadae (with capital Kabul), Arachosia (capital Kandahar), Aria (capital Herat), and Eastern Gedrosia, and apparently received a daughter of Seleucus in marriage.
- 296 Chandra-gupta died about 296, and was succeeded by his son Bindu-sāra (Amitra-khāda?), who seems to have made his authority felt in the Dekhan, perhaps as far south as the latitude of Madras.
- 268 Aśoka succeeded his father Bindu-sāra as king of Magadha, apparently by usurpation, about 268.
- 264 Aśoka's anointment and coronation took place.
- 256 Aśoka, about 256, conquered Kalinga, the territory on the eastern coast between the Mahanadi and Godavari rivers. His empire extended from the Hindu Kush on the north-

B.C. 256 west to the Bay of Bengal, most of Afghanistan and Baluchistan, the lands at the foot of the Himalaya, Sindh, Kashmir, Nepal, Bengal, and Kalinga being either ruled directly by him or acknowledging his suzerainty. The Andhra kingdom, between the Godavari and Kistna rivers, may have been under his influence, which possibly reached to the North Pennar river.

Being distressed by what he had witnessed in his campaign in Kalinga, Aśoka began to incline towards Buddhism. A few years later he began to issue his Edicts, enjoining the principles and practice of Buddhism, which were conveyed over the greater part of India and engraved on rocks, pillars, etc. Subsequently he made pilgrimages to the holy places of Buddhism, viz. the Lumbinī Garden (perhaps Piprawa in the north of Basti district), the Buddha's birthplace Kapilavastu (Tilaura Kot ?), Sarnath, Śrāvastī (on the upper Rapti river), Gaya, Kusinagara, where Buddha died, etc.

227 Aśoka resigned the throne to his grandson Daśa-ratha, and withdrew into the religious life at Suvarṇa-giri.

226 Aśoka died. Daśa-ratha reigned. As his successors the Purāṇas name Samprati, Śāliśūka, Dēva-dharman or Dēva-varman, Śata-dhanus, and Bṛihad-ratha. The Maurya empire gradually dwindled away.

220 The ĀNDHRA dynasty was founded about 220 by Simuka. Its seat was the Telugu country, in the deltas of the Godavari and Kistna, of which the capital was Śrī-kākulam (Chicacole); it had been more or less under the influence of Aśoka, but threw off allegiance after his death.

The lists of this dynasty given in the Purāṇas are uncertain in many points. The Matsya-purāṇa gives the following:—Simuka, reigned 23 years; Kṛishṇa, 18; Mallakarṇi, 10; Pūrṇōtsaṅga, 18; Skandha-stambhi, 18; Śātakarṇi, 56; Lambōdara, 18; Āpīlaka, 12; Mēgha-svāti, 18; Svāti, 18; Skanda-svāti, 7; Mṛigēndra Svāti-karṇa, 3; Kuntala Svāti-karṇa, 8; Svāti-varṇa, 1; Pulumāvi, 36; Arishṭa-karṇa, 25; Hāla, 5; Mantalaka, 5; Purīndra-sēna, 5; Sundara Śātakarṇi, 1; Chakōra Śātakarṇi, $\frac{1}{2}$; Śiva-svāti, 28; Gautamī-putra, 21; Pulumāvi, 28; Śivaśrī, 7; Śiva-skanda Śātakarṇi, 7; Yajña-śrī Śātakarṇi, 29; Vijaya, 6; Chaṇḍa-śrī, 10; Pulumāvi, 7.

197 Kṛishṇa, perhaps the brother of the Āndhra king Simuka, succeeded the latter about 197.

195 Demetrius, son of Euthydemus I, the Hellenistic king of Bactria, invaded and conquered Afghanistan and the Panjab about 195.

190 Demetrius succeeded his father Euthydemus I about 190.

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- B.C. 185 Demetrius of Bactria was deprived of much of his territories by Eucratides about 185.
- 183 Bṛihad-ratha (Bṛihad-aśva, according to the Vāyu-purāṇa), the last Maurya king, was assassinated about 183 by his commander-in-chief Pushya-mitra, who founded the ŚUNGA dynasty, under which the empire apparently did not extend beyond Tirhut, Bihar, Oudh, and perhaps a few minor provinces, the Narbada being the extreme southern boundary.
- 180 About this time reigned Euthydemus II, Pantaleon, and Agathocles (all three apparently of the dynasty of Euthydemus I) and Antimachus I in the North-West.
- 179 Śātakarṇi about 179 succeeded Kṛishṇa as king of Āndhra-deśa.
- 174 About the period 174-160 B.C. the ŚAKAS, originally a tribe of Turki pastoral nomads dwelling north of the Upper Jaxartes, were driven out by the Yueh-chi or Kushans, another Turki tribe, and moved southward.
- 170 Pushya-mitra's son Agni-mitra, who ruled as viceroy at Vidiśā (Bhilsa), defeated Yajña-sēna Śātakarṇi, prince of Vidarbha and Āndhra (nearly identical with Berar, the Central Provinces, and Haidarabad), about 170.
- 155 Menander (called by the Buddhists Milinda), a Hellenistic king ruling in the Panjab and Kabul, invaded Sindh about 155. He became master of the Indus valley, Kathiawar, and other provinces, captured Mathurā, and laid siege to Madhyamikā (now Nagari, near Chitor) and Sākēta (in Southern Oudh). His empire in these regions lasted until about 130 B.C.
- 153 Khāravēla, son of Vṛiddha-rāja and grandson of Kshēmārāja, succeeded to the throne of Kalinga about 153. Some time afterwards he, with the aid of Yajña-sēna Śātakarṇi, penetrated into Magadha, and apparently forced Pushya-mitra to seek peace.
- 150 About 150-140 B.C. began the invasion of India by the Śakas from the North-West. A large part of the North and West came under their control, and they established satrapies in the North (at Taksha-silā in the Panjab and at Mathurā) and in the West (Kathiawar, etc.), which probably were more or less under the suzerainty of the kings of Parthia. With these invaders came also Pahlavas, *i.e.* probably Parthians from Persia.
- Antalcidas (in Panjab) and Bhāga-bhadra were reigning c. 150.
- 148 Pushya-mitra died about 148, and was succeeded by Agni-mitra. Somewhere in the later part of his reign Pushya-mitra claimed to be the paramount monarch of India, and as a token of this performed the Aśva-mēdha ceremony, in which the sacred horse was guarded by Vasu-mitra, son of Agni-mitra.

B.C. 140 Agni-mitra died about 140, and, according to some accounts, was followed by Sujyēshṭha.

133 Agni-mitra's son Vasu-mitra became king about 133. His successors are uncertain ; their names are given as Antaka, Ardra, or Andhraka (succeeded *circa* 125 ?), Pulindaka or Madhu-nandana (*circa* 123 ?), Ghōsha (*circa* 120 ?), Vajra-mitra or Vikrama-mitra (*circa* 117 ?), Bhāgavata (*circa* 108 ?), and Dēva-bhūmi or Kshēma-bhūti (*circa* 82 ?).

120 About 120 Strato I and II ruled in the North-West and Kabul.

72 Dēva-bhūmi, the last Śūnga king, perished through a plot instigated by the Brahman minister Vasu-dēva, by whom the Kāṇva dynasty was founded about 72.

63 Vasu-dēva was succeeded by Bhūmi-mitra about 63.

58 In this year begins the era commonly known as that of Vikramāditya. It appears to have been started to commemorate some event in the career of the Kushan king Kanishka, perhaps his coronation or (less probably) his traditional Buddhist Council. Kanishka, chief of the Kushan clan of the Yue-chi or Tokhari (see above, B.C. 174), established a kingdom in Northern India which extended eastwards as far as Benares and southwards to Sindh. His reign is known to have lasted at least eleven years, and possibly may have continued eighteen years or more. The next of this dynasty on record is Vāsishka (? c. 34-30 ; see below).

49 Nārāyaṇa succeeded Bhūmi-mitra about 49.

37 Suśarman succeeded Nārāyaṇa about 37.

34 The Kushan king Vāsishka apparently was reigning at this time, his inscriptions being dated from the 24th to the 28th years of perhaps the era which begins in 58 B.C. (see above).

27 Suśarman was slain by an Āndhra king about 27, and the Kāṇva dynasty came to an end.

25 Huvishka, the Kushan king, who is the third recorded member of the dynasty founded by Kanishka, may have been reigning now ; his inscriptions are dated from the 33rd to the 60th years of the era which perhaps begins at 58 B.C. (see above).

22 A Pāṇḍya king is said to have sent an embassy to Augustus Caesar, which he received at Samos B.C. 22-20 (or 26).

A.D. 15 Śoṇḍāsa (Śuḍasa), son of Rājūvula (Rajula), a (Śaka ?) satrap of Mathurā, was reigning in the 72nd year of an era which is apparently that of Kanishka. His nephew Kharaosta may be placed between 15 and 30 A.D.

21 A king named Moga began to reign in the North-West in the 78th year of an era which is probably that of Kanishka ; among his vassals were Liaka Kusulaka and his son Patika, (Śaka ?) satraps of Taksha-śilā.

A.D. 21 Gondophernes, of the INDO-PARTHIAN dynasty ruling in Kandahar, Seistan, and for a time the Western Panjab and Sindh, succeeded in 21, and was reigning in the Panjab in A.D. 47. After his death his brother's son Abdagases apparently reigned in Western Panjab, while Sindh and Arachosia fell to Orthagnes and later to Pacores.

33 Vāsudēva, the fourth recorded member of the Kushan dynasty founded by Kanishka, was perhaps reigning now, his inscriptions bearing dates from the 74th to the 98th years of perhaps the era which was begun in 58 B.C. (see above). He seems to have partially restored the Kushan kingdom in the Eastern Panjab, but hardly beyond.

50 About this time, according to Tamil tradition, lived Karikāl Chōḷa, Neḍuñ-jeliyan I Pāṇḍya, and the Chēras Ādan I and II, who stand near the beginning of the historical records of the CHŌLAS, PĀṇDYAS, and CHĒRAS respectively.

Karikāl is said to have been a son of Iḷaṅ-jēt-senni, and to have fought with success against the Chēra Ādan I, the Pāṇdyas, and others. He was succeeded, perhaps about the end of the century, by his son Śēt-senni Nalañ-kiḷli.

Neḍuñ-jeliyan is said to have defeated an army of an Aryan king in the Dekhan, and to have been followed by Verri-vēr-śeliyan (possibly about 75-90).

Ādan I, according to tradition, was defeated and wounded in the back at Venṇil when making war in alliance with the Pāṇdyas against Karikāl, and for shame starved himself to death. His successor, Ādan II, married a daughter of Karikāl, and reigned perhaps from about 55 to 90.

60 About 60 another Kushan king, Kozulo Kadphises, after consolidating the five principalities of the Yue-chi or Tokhari, invading Parthia, and founding a kingdom which extended from the neighbourhood of the Caspian Sea to the Pamirs, took Kabul (from the Indo-Parthians, probably Gondophernes or his successor). His son Wema Kadphises conquered Northern India, where Tokhari chiefs ruled until the middle of the fourth century.

78 About this time Vāsishṭhī-putra Viḷivāya-kura of the Āndhra dynasty succeeded. He is identified by some with Chakōra of the Puranic lists (see above, B.C. 220). His successor, about the same time, was Māṭhari-putra Sivala-kura, perhaps the same as Māḍhari-puta Svāmi-Sakasēna mentioned in some inscriptions; he ruled over Āndhra-dēśa, Kolhapur, and the Northern Konkan, and is supposed to be the Śiva-svāti of the Purāṇas.

The Śaka era begins in this year; see p. 95.

100 About this time is said to have reigned the Chōḷa Śēt-senni Nalañ-kiḷli. He is believed to have suppressed a rebellion

A.D. 100 raised by Neḍuñ-kiḷḷi, and to have fought with some success against the Pāṇḍyas. He was apparently followed by Kiḷḷi-vaḷavan, his brother (possibly c. 105-120), who is said to have been worsted at Madura by the Pāṇḍyas, and to have successfully raided the Chēra land up to the walls of Vañji. His successor is said to have been Peru-naṛ-kiḷḷi, who performed a Rāja-sūya sacrifice.

About the same time the Pāṇḍya Neḍuñ-jeliyan II is said to have succeeded his father Verri-vēr-ṣeliyan. Early in his reign, according to tradition, occurred the invasion by Kiḷḷi-vaḷavan. He is said to have attacked the Chōlas, fought against the allied Chōlas, Chēras, and others, worsted them at Alāṅgānam, and subsequently overrun the Chēra land. He was succeeded by Ugra-peru-vaḷudi, after whom came Nanmāran (who perhaps died c. 150).

The Chēra Śeñ-guṭṭuvan or Imaya-varman, according to tradition, succeeded his father Ādan II about 100. He is said to have captured Viyalūr, supported the Chōla Kiḷḷi-vaḷavan in suppressing a revolt, subsequently attacked the Chōlas, and led an expedition to the north in which he vanquished the Aryan princes Kanaka and Vijaya north of the Ganges, after which he performed the Rāja-sūya sacrifice. He was succeeded (possibly about 125) by Śēy (Yānai-kaṭ-ṣēy), who carried on wars against the Pāṇḍya Neḍuñ-jeliyan II, who captured him, and the Chōla Peru-naṛ-kiḷḷi. His successor (possibly c. 135) was Peruñ-jēral Irum-borai.

106 Gautamī-putra Viḷivāya-kura of the Āndhra dynasty succeeded about 106.

124 The Āndhra king Gautamī-putra Viḷivāya-kura overcame, about 124, the Kshaharāta king Nahapāna. His conquests included Gujarat, parts of Malwa, Central India, and Berar, the region north of Nasik, the Nasik and Poona districts, and the Northern Konkan, most of which were taken from Nahapāna. Soon after, Nahapāna's territories north of the Narbada were recovered by Chashtana, son of Ghosamotika, probably a Śaka, whose capital was in Ujjayinī, or one of his successors.

131 Vāsishṭhī-putra Pulumāvi, Āndhra king, succeeded c. 131.

145 The Western Mahā-kshatrapa Rudra-dāman I, son of Jaya-dāman and grandson of Chashtana, made war against the Āndhra king Pulumāvi, his son-in-law, defeated him, and became independent sovereign of Kathiawar, Kachchh, Malwa, Sindh, the Konkan, etc., recovering most of the territories taken by Viḷivāya-kura from Nahapāna in 124, except the districts of Poona and Nasik. He was reigning in 150.

- A.D. 145 Rudra-dāman was succeeded after 150 by his son Dāmaghsada or Dāmajada-śrī I, and the latter by his son Satya-dāman.
- 155 Vāsishṭhī-putra Śiva-śrī Śātakarṇi of the Āndhra dynasty reigned c. 155.
- 165 Vāsishṭhī-putra Chandra-śāti of the Āndhra dynasty, supposed to be the same as the Śiva-skanda of the Purāṇas, was reigning c. 165.
- 169 Gautamī-putra Yajña Śātakarṇi of the Āndhra dynasty succeeded about 169.
- 178 Jīva-dāman reigned in succession to his father Dāmaghsada I as Mahā-kshatrapa of the West. He reigned again in 197-198, after Rudra-siṃha.
- 180 Rudra-siṃha I, son of Rudra-dāman I, was reigning in succession to his nephew Jīva-dāman. In 180-181 and 188-190 he bore the title Kshatrapa, in 181-188 and 191-197 that of Mahā-kshatrapa.
- 197 Jīva-dāman, the Western Mahā-kshatrapa, again reigned.
- 199 Rudra-sēna I, son of the Western Kshatrapa Rudra-siṃha I, was reigning in succession to the latter. In 200-222 he bore the title of Mahā-kshatrapa.
- 200 Gautamī-putra Yajña Śātakarṇi of the Āndhra dynasty died about 200. The old dynasty (Śātavāhanas) now lost control of the western provinces, which passed into the hands of another family of Śātakarṇis, the CHUṬU-KULA. It came to an end probably in the first half of the third century.
- Of the Chuṭu dynasty two kings are known, Hāritī-putra Chuṭu-kaḍānanda Śātakarṇi and his grandson Hāritī-putra Śiva-skanda-varman, who ruled in Banawasi (Vaijayantipura) before the Kadamba dynasty.
- 222 Pṛithivī-sēna, son of Rudra-sēna I, was reigning as Western Kshatrapa, in succession to the latter.
- In the same year Saṅgha-dāman, son of Rudra-siṃha I, was ruling as Mahā-kshatrapa of the West, apparently in succession to his nephew Pṛithivī-sēna.
- 223 Dāma-sēna, son of Rudra-siṃha I, was ruling as Mahā-kshatrapa of the West, in succession to his brother Saṅgha-dāman. He reigned until at least 236.
- 232 Dāmajada-śrī II, son of Rudra-sēna I, was ruling as Western Kshatrapa.
- 234 Vīra-dāman, son of Dāma-sēna, was ruling as Western Kshatrapa, in succession to Dāmajada-śrī II.
- 236 Between 236 and 239 Īśvara-datta was ruling as a Mahā-kshatrapa of the West. Some scholars, without sufficient grounds, connect him with the Ābhīra dynasty in Nasik represented c. 248 by Īśvara-sēna. Probably he had gained a temporary success over the dynasty of Chasṭāna.

A.D. 238 Yaśo-dāman I, son of Dāma-sēna, reigned as Western Kshatrapa, in succession to his brother Vira-dāman. In 239 he bore the title of Mahā-kshatrapa.

Vijaya-sēna, son of Dāma-sēna, reigned as Western Kshatrapa, in succession to his brother Yaśo-dāman I, from 238 to 240; from 240 to 250 he was Mahā-kshatrapa.

248 The Kālachuri or Chēdi era begins in 248 or 249. It was perhaps founded by the Ābhīra Īśvara-sēna or his father Śiva-datta, who reigned about this time in Nāsik.

250 Dāmajada-śrī III, son of Dāma-sēna, succeeded his brother Vijaya-sēna as Mahā-kshatrapa of the West about 250.

256 Rudra-sēna II, son of Vira-dāman, was reigning in succession to his uncle Dāmajada-śrī III as Western Mahā-kshatrapa about 256.

277 Viśva-simha, son of Rudra-sēna II, was reigning; he was Kshatrapa in 277-279, Mahā-kshatrapa later.

279 Bhartṛi-dāman, son of Rudra-sēna II, was reigning in succession to Viśva-simha; he was Kshatrapa of the West in 279-282, Mahā-kshatrapa from a somewhat later date until 295.

294 Viśva-sēna, son of Bhartṛi-dāman, was ruling as Western Kshatrapa.

305 Rudra-simha II was reigning as Western Kshatrapa. His pedigree is traced back to a certain Jīva-dāman, and its connection with the family of Chasṭana, if any there be, is unknown.

317 Yaśo-dāman II was reigning as Western Kshatrapa, in succession to Rudra-simha II. He reigned until at least 332. After him there is a blank in the dynasty until Rudra-sēna II, who reigned some time before 348 as Mahā-kshatrapa.

320 Chandra-gupta, chief of a small principality near Pāṭaliputra, and first of the Guṇḍa dynasty, became independent and founded the Gupta era beginning at 320. He was son of Ghaṭōtkacha and grandson of Gupta or Śrī-gupta, and married Kumāra-dēvī, a Lichchhavi princess. He gradually built up an empire over the valley of the Ganges including Magadha, as far as Allahabad, Tirhut, Bihar, and Oudh.

335 Samudra-gupta succeeded his father Chandra-gupta of Magadha about 335. He launched upon a series of campaigns in the North and South, by which he extended his empire so as to include the whole of the Ganges basin from the Hughli to the Jamna and Chambal and from the foot of the Himalaya to the Narbada, establishing also a more or less defined suzerainty over the frontier states, viz. Samatāṭa (Ganges delta), Kāma-rūpa (Assam), Davāka (between the two former?), Nepal, Kartṛi-pura (in the lower ranges of the Himalaya?), the Panjab up to the Chinab, Eastern Rajputana, Malwa, etc.

A.D. 335 In the North, Samudra-gupta overcame Rudra-dēva, Matila, Nāga-datta, Chandra-varman, Gaṇa-pati Nāga, Nāga-sēna, Achyuta, Nandin, Bala-varman, and others.

In the South, Samudra-gupta defeated Mahēndra of Kōsala, Vyāghra-rāja of Mahā-kāntāra, Maṇṭa-rāja of Kolleru, Mahēndra of Pīṭhāpuram, Svāmi-datta of Kōṭṭūra, Damana of Eraṇḍapalla, Viṣṇu-gōpa of Conjevaram, Nīla-rāja of Avamukta, Hasti-varman of Vēṅgī, Ugra-sēna of Palakka, Kubēra of Dēva-rāshṭra, Dhanamjaya of Kāsthala-pura, etc. He thus overran the South as far as Conjevaram on the east and Khandesh on the west.

If the king Viṣṇu-gōpa of Conjevaram defeated by Samudra-gupta is the same as the Viṣṇu-gōpa mentioned by inscriptions among the PALLAVAS OF CONJEVARAM, he was the son of Skanda-varman II, son of Vīra-varman, son of Skanda-varman I. Before Skanda-varman I four other Pallava kings are named on inscriptions, viz. Vijaya-Skanda-varman, Vijaya-Buddha-varman (as heir-apparent), the latter's son Buddhyaṅkura, and Siva-skanda-varman. Viṣṇu-gōpa was succeeded by his son Siṃha-varman, after whom came Vīra-Kōrcha-varman.

348 Rudra-sēna III was ruling in succession to his father Rudra-dāman II as Mahā-kshatrapa of the West. He reigned until at least 378.

371 The Varika prince Viṣṇu-vardhana was ruling in the neighbourhood of Bijaygarh. He was son of Yaśō-vardhana, son of Yaśō-rāta, son of Vyāghra-rāta.

380 Chandra-gupta II (Vikramāditya) about 380 succeeded his father Samudra-gupta. Apparently he suppressed a revolt in Bengal. He crossed the delta of the Indus, defeated the Vāhlikas (in Panjab?), marched through Malwa and Gujarat to the Arabian Sea, and annexed Malwa and Kathiawar, overthrowing the Western Kshatrapas (c. 409).

382 Siṃha-sēna, nephew of Rudra-sēna III, was ruling as Western Mahā-kshatrapa, apparently in succession to the latter. He was followed by his son Rudra-sēna IV, after whom there is a blank in the dynasty until Satya-siṃha, before 388.

388 Rudra-siṃha III, son of Satya-siṃha, was reigning about 388 as Western Mahā-kshatrapa, in succession to the latter.

400 About this time lived Ogha-dēva, with whom begins the dynasty of the Maharajas of UCHCHA-KALPA in Baghelkhand, feudatories of the Guptas. He was followed by his son Kumāra-dēva, his son Jaya-svāmin, his son Vyāghra, his son Jaya-nātha (c. A.D. 493; see below).

413 Kumāra-gupta I succeeded his father Chandra-gupta II of Magadha.

A.D. 423 Viśva-varman, son (?) of Nara-varman, was reigning in the neighbourhood of Gangdhar (Western Malwa).

430 About this time lived Indra-datta, of the TRAIKŪṬAKA dynasty, reigning in Southern Gujarat and the Konkan.

Kidāra, prince of the Great Kushans, founded about 430 the kingdom of the Little Kushans in Gandhāra, and made his son viceroy at Peshawar.

437 Bandhu-varman, son and successor of Viśva-varman, was ruling in Daśa-pura (Mandasor, in Western Malwa) as feudatory of Kumāra-gupta I.

455 Skanda-gupta (Vikramāditya) succeeded his father Kumāra-gupta I of Magadha. He brought to a successful issue the war with the Pushya-mitra tribe, begun under Kumāra-gupta, and defeated the WHITE HUNS or Ephthalites, who after an attack on the Kushan kingdom of Kabul were now pouring into India.

Many of the hordes that now began to enter India in these invasions became assimilated, and later claimed Kshatriya origin, especially in Rajputana. Among them were apparently the Gurjaras (related to the modern Gujar tribe), who founded a kingdom in Rajputana, of which the capital was Bhinmal, some 50 miles N.W. of Mount Abu, and perhaps also the Chalukyas or Solaṅkīs and the Chāpas.

456 Dāhra-sēna, son of Indra-datta of the Traikūṭaka dynasty, was reigning.

458 Bhīma-varman was ruling as feudatory of Skanda-gupta at Kosam.

465 Śarva-nāga was ruling in the Antavēdī country as feudatory of Skanda-gupta.

470 Skanda-gupta about 470-480 was engaged in a second war with the invading White Huns, who about 470 overthrew the Little Kushans of Gandhāra.

475 The Parivrājaka Maharaja Hastin was ruling at Tripurī in Dabhālā (Dāhālā of Western Chēdi) 475-482. The dynasty of PARIVRĀJAKAS begins with Dēvādhyā, who was followed by his son Prabhañjana, his son Dāmōdara, his son Hastin, and his son Saṅkshōbha (A.D. 518; see below); they were feudatories of the Guptas of Magadha.

480 Pura-gupta about 480 succeeded (his brother?) Skanda-gupta of Magadha.

About this time lived Kṛishṇa-gupta, with whom begins the pedigree of the LATER GUPTAS OF MAGADHA. He was followed by his son Harsha-gupta, his son Jivita-gupta I, his son Kumāra-gupta (c. 564; see below), etc.

Hari-varman, with whom begins the pedigree of the MAUKHARIS, seems to have lived about 480. He was

A.D. 480 followed by his son Āditya-varman, his son Īśvara-varman, his son Īśāna-varman (c. A.D. 560 ; see below), etc.

Bhaṭārka, with whom begins the pedigree of the MAITRAKAS OF VALABHĪ (Wala in Kathiawar), ruled about 480 as *sēna-pati* (general). He was followed by his sons Dhara-sēna I and Drōṇa-simha (c. 502 ; see below), etc. The dynasty was at first subordinate to the Guptas and then to the Huns, and later became independent.

Vyāghra-sēna, son of Dahra-sēna, of the Traikūṭaka dynasty, was reigning.

484 Budha-gupta was reigning in Central India. Among his feudatories were Suraśmi-chandra, in the region between the Jamna and Narbada, and Mātṛi-vishṇu and his younger brother Dhanya-vishṇu in the neighbourhood of Eran.

485 Narasimha-gupta (Bālāditya) about 485 succeeded (his father ?) Pura-gupta of Magadha.

493 Apparently Jaya-nātha of Uchcha-kalpa (Unchahra, in Nagod State), feudatory of the Guptas, was reigning 493-6, in succession to his father Vyāghra. He was followed by his son Śarva-nātha (c. 508 ; see below).

495 A great invasion of White Huns under Toramāna took place about 495, by which the Gupta empire was for the time overthrown. Toramāna became master of Malwa, etc.

500 About the first half of the sixth century lived Kākutstha-varman, of the dynasty of the KADAMBAS OF BANAWASI (Vaijayantī). The pedigree of this dynasty is as follows. The founder was Mayūra-śarman, who about 450 got a fief from the Pallavas of Conjevaram. He was followed by his son Kaṅga-varman ; his son Bhagīratha ; his son Raghu ; his brother Kākutstha-varman (who married his daughters to Gupta and other kings) ; the latter's son Śānti-varman ; his sons Mrigēśa-varman and Māndhātṛi-varman ; Mrigēśa-varman's sons Ravi-varman (who conquered Vishṇu-varman and others), Bhānu-varman, and Śiva-ratha ; Ravi-varman's son Hari-varman ; Śānti-varman's younger brother Kṛishṇa-varman I ; his sons Vishṇu-varman and Dēva-varman (who is recorded only as heir-apparent) ; Vishṇu-varman's son Simha-varman ; his son Kṛishṇa-varman II. They reigned at Vaijayantī (Banawasi), Palāśikā (Halsi), etc., and seem to have risen through successful struggles against the Gaṅgas and Pallavas. Mrigēśa-varman defeated both the latter ; and Ravi-varman conquered Chaṇḍa-daṇḍa of Conjevaram, probably a Pallava.

502 Drōṇa-simha, Maitraka of Valabhī, succeeded his brother Dhara-sēna I, and bore the title of Maharaja.

508 Śarva-nātha of Uchcha-kalpa, feudatory of the Guptas, was

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A.D. 508 apparently reigning 508–533, in succession to his father Jaya-nātha.

510 Toramāna died c. 510, and his son Mihiragula reigned at Sākala (Sialkot) over his Indian territories.

518 The Parivrājaka Maharaja Saṅkshōbha was reigning 518–528, in succession to his father Hastin.

520 Nara-vardhana, with whom begins the pedigree of Harshavardhana of Thanesar and Kanauj, reigned about this time in Thanesar. He was followed by his son Rājya-vardhana I, his son Āditya-vardhana, his son Prabhākara-vardhana (c. 580; see below), etc.

526 Dhruva-sēna I, Maitraka, king of Valabhī, was reigning 526–540, in succession to his brother Drōṇa-siṃha. He was followed by his brother Dhara-paṭṭa, his son Guha-sēna (A.D. 559; see below), etc.

528 An Indian confederacy, led by Narasiṃha-gupta of Magadha and Yaśō-dharman, a king of Central India, defeated Mihiragula about 528 and took him prisoner. He was sent out of India, a younger brother seizing upon his kingdom at Sākala. He was befriended by a king of Kashmir, whom he afterwards dethroned, and then obtained possession of the kingdom of Gandhāra. He died soon after this.

Yaśō-dharman now (to c. 532) claimed to be the lord of Northern India from the Brahma-putra river to the Arabian Sea, and from the Himalaya to Mount Mahēndra in Ganjam.

530 Kumāra-gupta II about 530 succeeded his father Narasiṃha-gupta of Magadha.

550 About this time, probably about A.D. 550, the dynasty of the WESTERN CHĀLUKYAS OF BADAMI was founded by Pula-kēśin I, son of Raṇa-rāga, son of Jaya-siṃha I, who took Vātāpi (the modern Badami) and made it the capital of his dynasty.

The later Chālukya tradition asserted that fifty-nine kings of their family had reigned in Ayōdhyā, and sixteen after them in the south, previous to Jaya-siṃha: but the family was a local one, which rose to power as the influence of the Kadāmbas declined.

About 550 reigned the ŚILĪDBHAVA Mādhava-rāja I, feudatory of the kings of Kārṇa-suvarṇa. His son was Yaśō-bhīta, his son Mādhava-rāja II (A.D. 619; see below).

559 Guha-sēna, Maitraka king of Valabhī, was reigning 559–567, in succession to his father Dhara-paṭṭa.

560 The Maukhari Īśāna-varman was reigning about 560, in succession to his father Īśvara-varman. He was followed by his son Śarva-varman.

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- A.D. 560 **Krishṇa-rāja**, the first of the earlier **Kaṭachuris** or **Kaṭachuris**, lived about 560. He was followed by his son **Śaṅkara-gaṇa** and his son **Buddha-rāja** (A.D. 609 ; see below).

About this time lived **Siṃha-vishṇu**, Pallava king of **Conjevaram**, who was followed by his son **Mahēndra-varmaṇ I**, his son **Narasimha-varmaṇ I** (c. 610 ; see below), etc.

- 564 About this time **Kumāra-gupta**, of the Later Gupta dynasty of **Magadha**, was reigning. He carried on a war with the **Maukharī Īśāna-varmaṇ**, and was followed by his son **Dāmōdara-gupta** (who was killed in a war with the **Maukharis**) and the latter's son **Mahā-sēna-gupta** (c. A.D. 600 ; see below).

- 566 About this year the **W. Chālukya Kīrti-varmaṇ I** succeeded his father **Pulakēśin I**. He is recorded to have defeated the kings of **Aṅga**, **Bengal**, **Kaliṅga**, **Vatṭūra**, **Magadha**, and **Vaijyantī**, the **Madrakas**, **Kēralas**, **Gaṅgas**, **Mūshakas**, **Naijas**, **Mauryas** (of the **Konkan** ?), **Kadambas**, **Pāṇḍyas**, **Draṃiḷas** (*i.e.* **Tamils**), **Chōḷas**, and **Ālukas**.

- 571 **Dhara-sēna II**, **Maitraka** king of **Valabhī**, was reigning 571-589, in succession to his father **Guha-sēna**. He possessed continental **Gujarat** as far as the **Mahi**.

- 580 **Prabhākara-vardhana** of **Thanesar** succeeded his father **Āditya-vardhana** about 580. He carried on wars against the **Huns**, the **Gurjaras**, and the kings of **Gandhāra**, **Sindh**, and **Malwa**.

Pravara-sēna I, the first of the **Vākāṭaka** dynasty ruling in **Bundelkhand** and the **Central Provinces**, lived about this time. He was followed by his son **Gautamī-putra**, his son **Rudra-sēna I**, his son **Prīthvī-shēna**, his son **Rudra-sēna II**, and his son **Pravara-sēna II** (c. A.D. 700 ; see below).

The **Sāmanta Dadda I**, with whom begins the pedigree of the **Gurjaras** of **Gujarat**, ruled about 580. He was followed by his son **Jaya-bhaṭa I**, his son **Dadda II** (A.D. 628 ; see below), etc.

This **Gurjara** kingdom had its capital at **Bharoch**, and included **Central Gujarat** and the northern territories of **Southern Gujarat**.

- 587 The astronomer **Varāha-mihira** died.

- 590 **Pūrṇa-varmaṇ**, called by **Hiuen Tsang** the last of **Aśōka's** descendants, was about 590 reigning in **W. Magadha**.

Jaya-simha, the first of the dynasty of **CHALUKYAS** OF **GUJARAT**, reigned about 590.

- 597 The **W. Chālukya Maṅgalēśa** succeeded his elder brother **Kīrti-varmaṇ I** c. 597. He is recorded to have conquered **Buddha-rāja** the **Kaṭachurya** and the **Mātaṅgas**, slain the **Chālukya Svāmi-rāja**, and taken **Rēvatī-dvīpa**.

A.D. 600 Mahā-sēna-gupta, of the Later Gupta dynasty of Magadha, was reigning about 600, in succession to his father Dāmō-dara-gupta. He was followed by his son Mādhava-gupta, a contemporary of Harsha-vardhana of Kanauf.

Bhānu-śakti, of the SENDRAKA dynasty ruling in the neighbourhood of Bagumra (Southern Gujarat), lived about 600. He was followed by his son Āditya-śakti and his son Nikumbhalla-śakti (A.D. 654; see below). This dynasty seems to have been at first feudatories of the Kaḷachuris and later of the W. Chālukyas.

About 600 lived the Rāshtrakūṭa Durga-rāja, father of Gōvinda-rāja, father (?) of Svāmika-rāja, father of Nanda-rāja (A.D. 709; see below), ruling in the neighbourhood of Multai, Central Provinces.

The Śālaṅkāyana Maharajas of Vēṅgī-pura (probably Pedda Vēgi, near Ellore) may be placed about 600, or a little later. Of this family, Chaṇḍa-varman, his son Vijaya-Nandi-varman, and Vijaya-Dēva-varman, are known.

605 Rājya-vardhana II succeeded his father Prabhākara-vardhana of Thanesar. In the same year he defeated the king of Malwa, who had killed his brother-in-law, the Maukhari Graha-varman; but he was murdered by Śaśāṅka, king of Gauḍa, and was succeeded by his younger brother Harsha-vardhana.

Śīlāditya I (Dharmāditya), Maitraka king of Valabhī, was reigning 605-609, in succession to his father Dhara-sēna II. He was succeeded by his brother Khara-graha I, his sons Dhara-sēna III and Dhruva-sēna II (A.D. 629; see below), etc.

606 Harsha-vardhana of Thanesar made an alliance with Bhāskara-varman of Kāma-rūpa, and attacked Kanauf and Śaśāṅka of Gauḍa. He gradually built up an empire embracing the greater part of North-Western India, with perhaps part of Bengal (606-612).

609 The Kaḷachuri Buddha-rāja was reigning, in succession to his father Śaṅkara-gaṇa.

610 About 610 the W. Chālukya Pulakēśin II, son of Kīrti-varman I, succeeded Maṅgalēśa. He is recorded to have defeated the Gaṅgas, Ālupas, Mauryas of Konkan, Lāṭas (of Southern Gujarat), Gurjaras (of North Gujarat?), Māiavas, Kāliṅgas, Kōśalas, Pallavas of Conjevaram, three Mahā-rāshṭra princes, etc., and to have assumed the protection of the Chōlas, Kēralas, and Pāṇḍyas, besides his great victory over Harsha-vardhana of Thanesar. He was, however, worsted later by the Pallava Narasiṃha-varman I, who captured Vātāpi and several times defeated Pulakēśin.

A.D. 610 The Pallava Narasiṃha-varman I was followed by his son Mahēndra-varman II, his son Paramēśvara-varman I (c. 655; see below), etc.

Satyāśraya Dhruva-rāja Indra-varman was governing Rēvatī-dvīpa under Pulakēśin II.

Buddha-varman, Chalukya king of Gujarat, reigned about 610, in succession to his father Jaya-siṃha.

615 Vishṇu-vardhana I (Biṭṭ'arasa, Kubja Vishṇu-vardhana) was made viceroy by his elder brother the W. Chālukya Pulakēśin II of Vātāpi, and founded the dynasty of the EASTERN CHĀLUKYAS OF VĒNGĪ. He became independent, and reigned until at least 632. He was succeeded by his son Jaya-siṃha I, who reigned 33 years, the latter's nephew Vishṇu-vardhana II (c. A.D. 663; see below), etc.

619 Śaśāṅka, king of Karna-suvarṇa (Gauḍa), was still reigning. Among his feudatories was the Śilōdbhava Mādhava-rāja II, son and successor of Yaśō-bhīta.

620 Harsha-vardhana was defeated about 620 by the Chālukya Pulakēśin II, and his southern frontier limited to the Narbada.

625 Varma-lāta, possibly king of Śrī-māla (Bhinmal), was reigning in Rajputana. His feudatory Vajra-bhaṭa governed Mount Arbuda (Abu); the latter's son Rājijila patronised Vaṭa (Vasantgarh?) in 625.

628 The Gurjara Dadda II was reigning 628-640 in Gujarat, in succession to his father Jaya-bhaṭa I. He was followed by his son Jaya-bhaṭa II, his son Dadda III, and his son Jaya-bhaṭa III (A.D. 706; see below).

The Chāpa king Vyāghra-mukha was reigning in Rajputana.

The astronomer Brahma-gupta finished the Brahma-siddhānta in this year.

629 Dhruva-sēna II (Bālāditya), Maitraka king of Valabhī, was reigning 629-639, in succession to his brother Dhara-sēna III.

630 Durlabha-vardhana, the founder of the Kārkōṭa dynasty of Kashmir, was apparently reigning. He was followed by his son Pratāpāditya II (Durlabhaka, said to have reigned 50 years), his son Vajrāditya-Chandrāpīḍa (A.D. 713; see below), etc.

635 Śiva-dēva I, the first recorded member of the LICCHAVI dynasty in E. Nepal, was reigning about 635. The next of the dynasty on record are Dhruva-dēva (A.D. 654) and Vṛishā-dēva; see below. Śiva-dēva was contemporary with Amśu-varman, of the THĀKURĪ dynasty of W. Nepal, who perhaps became independent after 648.

- A.D. 635 Dhruva-sēna II of Valabhī about 635 was defeated by Harsha-var dhana, and became his feudatory and son-in-law. Harsha-var dhana apparently became master of Ānanda-pura (Varnagar), Kachchh (?), and Southern Kathiawar, and finally extended his empire to include the basin of the Ganges from the Himalaya to the Narbada, Malwa, Gujarat, Kathiawar, and Assam.
- 642 Vijaya-rāja, Chalukya king of Gujarat, was reigning in succession to his father Buddha-varman.
- 643 Harsha-var dhana attacked Ganjam.
- 644 Sihraṣ Rāi, a Śūdra, was reigning in Sindh. His father Dīwajī had been killed by Arab invaders in Mukran, which they had seized.
- 645 Dhara-sēna IV, Maitraka king of Valabhī, was reigning 645-649, in succession to his father Dhruva-sēna II.
- 646 Sāhasī, son of Sihraṣ Rāi of Sindh, was killed by the Arabs. Chach, a Brahman minister, now ruled Sindh for 40 years, and was succeeded by his brother Chandar (8 years).
- 647 Harsha-var dhana died in 647-8. His minister Arjuna or Aruṇāśva usurped the throne, but was defeated and taken prisoner by the Chinese ambassador Wang Hiuen-tsū, aided by the Tibetan king Srong-btsan-sgam-po. The empire of Harsha-var dhana dissolved.
- 649 Dhara-sēna IV of Valabhī was in possession of Bhṛigu-kachchha (Broach or Bharoch), the Gurjara capital.
- 650 About 650 the RĀSHṬRAKŪṬA dynasty began with Danti-varman I, of the Sātyaki race of Yādavas, who was succeeded by his son Indra-rāja I.
- 653 Dhruva-sēna III, Maitraka king of Valabhī, son of Dēra-bhaṭa, son of Silāditya I, was reigning, apparently in succession to Dhara-sēna IV.
- 654 Dhruva-dēva the Lichchhavi was ruling in E. Nepal, and Jishnu-gupta, of the Thākuri dynasty, in W. Nepal.
- The Sendraka Nikumbhalla-śakti, son of Āditya-śakti, was reigning in the neighbourhood of Bagumra (Southern Gujarat).
- 655 About 655 the W. Chālukya Vikramāditya I succeeded his father Pulakēśin II. He defeated the Pallavas Narasiṃha-varman I, Mahēndra-varman II, and Paramēśvara-varman I. Paramēśvara-varman is said to have repulsed Vikramāditya, who, however, apparently suppressed the revolted Pallavas, Chōlas, Pāṇdyas, and Kēralas, and captured Conjevaram. Among his feudatories was the Sendraka Dēva-śakti.
- Dharāśraya Jaya-siṃha-varman, younger brother of the W. Chālukya Vikramāditya I, ruled as his feudatory in

A.D. 655 Gujarat about this time, or somewhat later. Chandrāditya, an elder brother, was governing Savantvadi in 659; some years later Āditya-varman, another brother, was ruling the district near the junction of the Kistna and Tuṅga-bhadra.

The Pallava Paramēśvara-varman I was succeeded by his son Narasiṃha-varman II and the latter's sons Mahēndra-varman III and Paramēśvara-varman II.

656 Khara-graha II (Dharmāditya), Maitraka king of Valabhī, was reigning in succession to his younger brother Dhruva-sēna III.

660 The Lichchhavi Vṛisha-dēva was ruling in E. Nepal, apparently in succession to Dhruva-dēva. He was followed by his son Śaṅkara-dēva, his son Dharma-dēva, his son Māna-dēva (c. A.D. 705; see below), etc.

661 Aparājita, the earliest known king of the dynasty of GUHILAS OF MEWAR, was reigning. The next on record in this family is Bappa (c. 750; see below).

663 The E. Chālukya Viṣṇu-vardhana II, son of Jaya-siṃha I's younger brother Indra-bhaṭṭāraka, succeeded Jaya-siṃha I c. 663.

669 Śilāditya III, Maitraka king of Valabhī, was reigning 669–684 (?). He was son of Śilāditya II, an elder brother of Khara-graha II.

Śryāśraya Śilāditya, son of the Chalukya Dharāśraya Jaya-siṃha-varman, was ruling in Gujarat 669–691 as heir-apparent.

671 Āditya-sēna, of the Later Gupta dynasty of Magadha, was reigning, in succession to his father Mādhava-gupta.

672 The E. Chālukya Maṅgi succeeded his father Viṣṇu-vardhana II c. 672, and reigned 25 years.

680 Dēva-gupta, of the Later Gupta dynasty of Magadha, was reigning about this time, in succession to his father Āditya-sēna.

Udayana, in the Pāṇḍava lineage, of a dynasty ruling in Kōsala and the Central Provinces, lived c. 680. His son was Indra-bala, his son Nanna-dēva, his (adopted?) son Tivara-dēva (c. A.D. 750; see below), etc.

The W. Chālukya Vinayāditya succeeded his father Vikramāditya I about 680. He gained successes over the Pallavas of Conjevaram, the Chōlas, Pāṇḍyas, Sinhalese, Haihayas, Mālavas, etc., and was suzerain over the Āluvās (whose king Chitra-vāha, son of Guṇa-sāgara, was his vassal), Sendrakas (whose king Pogilli was his vassal), Gaṅgas, and others.

689 Durga-gaṇa was ruling in Rajputana in the neighbourhood of Jhalrapathan.

A.D. 691 Śīlāditya IV, Maitraka king of Valabhī, was reigning 691-701, in succession to his father Śīlāditya III.

696 The W. Chālukya Vijayāditya succeeded his father Vinayāditya about 696.

The E. Chālukya Jaya-siṃha II succeeded his father Maṅgi about 696.

700 About 700 lived Īśvarā and her husband Chandra-gupta, son of a king of Jalandhar. She was daughter of the Yādava Bhāskara-varman Ripu-ghaṅghala of Siṅgha-pura (Siṃha-pura, in the Panjab), whose pedigree in direct succession of sonship is as follows: Sēna-varman, Ārya-varman, Datta-varman, Pradīpta-varman, Īśvara-varman, Vṛiddhi-varman, Siṅgha-varman, Jala-varman, Yajña-varman, Achala-varman Samara-ghaṅghala, and Divākara-varman Mahi-ghaṅghala and his brother Bhāskara-varman Ripu-ghaṅghala.

Prakaṭāditya, son of Bālāditya, was reigning in Benares (?) about this time.

Vishṇu-gupta, of the Later Gupta dynasty of Magadha, was reigning about this time, in succession to his father Dēva-gupta.

The Rāshṭrakūṭa Gōvinda-rāja I succeeded his father Indra-rāja I about 700. He was followed by his son Kakka-rāja I, who was succeeded by his son Indra-rāja II.

Pravara-sēna II, son of Rudra-sēna II, of the Vākāṭaka dynasty in Bundelkhand and Central Provinces, was reigning about this time.

Possibly about this time lived Vīra-siṃha, the first of the dynasty of EASTERN GAṄGAS OF KALIṄGA-NAGARA (Mukhalingam in Ganjam). He was said to be descended from Kōlāhala Ananta-varman, who founded Kōlāhala-pura (Kolar). He had five sons, viz. Kāmārṇava I (who defeated Balāditya, took Kaliṅga, and reigned at Jantāvura 36 years), Dānārṇava (40 years), Guṇārṇava I, Māra-siṃha, and Vajra-hasta I. Dānārṇava's son Kāmārṇava II reigned in Nagara 50 years, his son Raṇārṇava 5 years, his sons Vajra-hasta II 15 years and Kāmārṇava III 19 years. Guṇārṇava II, son of the last, reigned 27 years. According to one inscription, Guṇārṇava II was followed by a son Jitāṅkuśa, (15 years), Kaligalāṅkuśa, his grandson by a second son (12 years), and a third son Guṇḍama I (7 years); another inscription states that Guṇārṇava was succeeded by his son Vajra-hasta III (44 years), and the latter by his sons Guṇḍama I (3 years), Kāmārṇava IV (25 or 35 years), and Vinayāditya (3 years). Then came Kāmārṇava's son Vajra-hasta Aniyaṅka-bhīma (35 years) and his sons Kāmārṇava V

A.D. 700 ($\frac{1}{2}$ year), Guṇḍama II (3 years), and Madhu-Kāmārṇava (19 years). Then succeeded Vajra-hasta IV, son of Kāmārṇava V (A.D. 1038 ; see below).

705 The Lichchhavi Māna-dēva was reigning in E. Nepal 705-732, in succession to his father Dharma-dēva.

706 The Gurjara Jaya-bhaṭa III was reigning in Gujarat 706-736, in succession to his father Dadda III.

709 Nanda-rāja Yuddhāsura, Rāshtrakūṭa, son of Svāmikarāja, was reigning in the neighbourhood of Multai, Central Provinces.

The E. Chālukya Kokkili, about 709, succeeded his elder brother Jaya-siṃha II, and reigned 6 months. He was followed by his elder brother Viṣṇu-varḍhana III, about 710.

710 Sindh was invaded in 710-711 by Arabs led by Muḥammad ibn Kāsim, who in 712 defeated and slew Dāhir, son of Chach. Sindh thus passed into the power of Moslem rulers. Multan was next reduced.

About this time flourished the Pallava Nandi-varman of Conjevaram, who was apparently son of Hiranya, a descendant of Bhīma-varman, younger brother of Siṃha-viṣṇu (see above). He conquered territory of the E. Chālukya Viṣṇu-varḍhana III, slew a Pallava chief Chitra-māya, and defeated the Śabara Udayana and the Nishāda Prithivī-vyāghra. He reigned at least 50 years.

713 Vajrāditya-Chandrāpīḍa, son of Pratāpāditya II, Kārkoṭa king of Kashmir, was reigning 713-720. He was followed by his brothers Udayāditya-Tārāpīḍa and Lalitāditya-Muktāpīḍa (c. A.D. 740 ; see below), etc.

720 About this time lived Jaya-nandi-varman, prince of some territory to the west of the Āndhra country, with whom begins the dynasty of the BĀṆAS. He was followed by his son Vijayāditya I, his son Malla-dēva, his son Bāṇa-vidyādhara, his son Prabhu-mēru, his son Vikramāditya I, his son Vijayāditya II, his son Vikramāditya II (see below, A.D. 898). It has been suggested that Prabhu-mēru also bore the name Vijayāditya, and was the second of that name ; the succession would then be, after him, Vikramāditya I (Bāṇa-vidyādhara II), Vijayāditya III, Vikramāditya II (Bāṇa-vidyādhara III), and Vijayāditya IV.

722 Śilāditya V, Maitraka king of Valabhī, was reigning in succession to his father Śilāditya IV.

724 The Lichchhavi Siva-dēva II, son of Narēndra-dēva, and descendant of Udaya-dēva, appears to have been reigning in E. Nepal about this time, as his inscriptions seem to belong to 724-748.

A.D. 730 Jīvita-gupta II, of the Later Gupta dynasty of Magadha, was reigning about this time, in succession to his father Vishṇu-gupta.

731 Jayāśraya Maṅgal'-arasa, son of the Chalukya Dharāśraya Jaya-siṃha-varman, was ruling in Gujarat as feudatory of the W. Chālukyas.

733 About 733 the W. Chālukya Vikramāditya II succeeded his father Vijayāditya. He defeated the Pallava king Nandi-varman, entered Conjevaram, and pressed hard on the Pāṇḍya, Chōḷa, Kēraḷa, and other kings.

In consequence of the depression of the Pallavas, the power of the Chōḷas began to rise again.

738 Pulakēśin, son of the Chalukya Dharāśraya Jaya-siṃha-varman, was ruling in Gujarat as feudatory of the W. Chālukyas. He repulsed an Arab invasion.

Dhavala, Maurya prince of Kotah, was reigning.

740 Lalitāditya-Muktāpīḍa, son of Pratāpāditya II, was reigning c. 740 in Kashmir. He is said to have dethroned Yaśō-varman of Kanauj, successor of Hari-chandra, and seems to have fought with success against the Turks, Tibetans, and Dards, but at length apparently perished in a northern expedition, after a reign of 36 years and 7 months.

He was succeeded by his sons Kuvalayāpīḍa (reigned 1 year) and Vajrāditya Bappiyaka (7 years), and the latter's sons Prithivyāpīḍa (4 years), Saṅgrāmāpīḍa I (7 days), and Jayāpīḍa (c. 779 A.D. ; see below), etc.

The Lichchhavi Mahī-dēva was ruling in E. Nepal about 740, in succession to his father, Māna-dēva.

746 The CHĀPŌTKAṬA dynasty is said to have been established in Gujarat by Vana-rāja, son of Jaya-śekhara of Pañchāsar.

The E. Chālukya Vijayāditya I succeeded his father Vishṇu-vardhana III, about 746.

The W. Chālukya Kīrti-varman II, the last of the Badami line, succeeded his father Vikramāditya II about this time.

750 About 750 lived Bappa, Guhila prince of Mewar. He is mentioned in three inscriptions which name after him Guhila, Bhōja, Śīla, Kāla-bhōja, Mallāṭa (in one inscription only), Bhartṛi-bhaṭa, Siṃha, Mahāyāka, Khummāṇa, Allāṭa (951 A.D. ; see below), etc.

Tivara-dēva, the (adopted ?) son of Nanna-dēva, of the Pāṇḍava dynasty from Udayana (c. A.D. 680 ; see above), was reigning. He had a brother Chandra-gupta, whose son was Harsha-gupta, whose son was Siva-gupta (c. A.D. 820 ; see below).

Mahā-sudēva, son of Māna-mātra, son of Prasannārṇava, was reigning about 750 in Chattisgarh (Central Provinces).

A.D. 750 Prithivī-shēṇa, son of Narēndra-sēna, son of Pravara-sēna II, Vākāṭaka, reigned c. 750.

Danti-vikrama-varman, first recorded king of the GAṅGA-PALLAVA dynasty, seems to have succeeded about 750. The other recorded kings of this family were Nandi-vikrama-varman (at least 62 years), Nṛipa-tuṅga-vikrama-varman (at least 26 years), who was apparently contemporary with the Gaṅga-Bāṇa Diṇḍika, Aparājita-vikrama-varman (below, A.D. 878), Kampa-vikrama-varman (at least 23 years), Skanda-śishya-vikrama-varman (at least 14 years), Nara-simha-vikrama-varman (at least 24 years), and Īśvara-varman (at least 17 years). The dynasty gradually grew at the expense of the older Pallavas of Conjevaram.

Śiva-māra I, the first prince of the dynasty of WESTERN GAṅGAS OF TALAKAD who is mentioned in genuine inscriptions, flourished about 750. His successors, as recorded in the latter, were : his son Śrī-purusha ; the latter's son Raṇa-vikrama ; Rāja-malla, son of the latter ; Nīti-mārga Koṅguṇi-varma-rāja Permāṇaḍi (perhaps the same as Raṇa-vikrama above) ; the latter's son Satya-vākya Pemmāṇaḍi (perhaps identical with Rāja-malla above) ; Satya-vākya Koṅguṇi-varma-rāja Permanaḍi (probably Būtuga I), who succeeded about A.D. 870 (*vide infra*), etc.

- 754 About 754 the Rāshtrakūṭa Danti-varman II, who had succeeded his father Indra-rāja II, overthrew the W. Chālukya Kīrti-varman II, and became paramount in the Dekhan. He is said to have conquered Conjevaram, Kōsala, Kalinga, Śrī-śaila, Malwa, Lāṭa, and Tāṅka. He was followed by his uncle, Kṛishṇa-rāja I, the son of Kakka-rāja I, who is recorded to have defeated a king named Rāhappa.

The Lichchhavi Vasanta-sēna (Vasanta-dēva) was reigning in E. Nepal, in succession to his father Mahī-dēva.

- 757 The Rāshtrakūṭa viceroy Kakka-rāja II of Gujarat was reigning. He was the son of Gōvinda-rāja, son of Dhruva-rāja, a younger son of the Rāshtrakūṭa Kakka-rāja I.
- 758 The Lichchhavi Jaya-dēva Para-chakra-kāma was apparently reigning in E. Nepal, in succession to his father Śiva-dēva II. He married a daughter of Harsha-dēva, king of Gauda, Oriya, Kalinga, and Kōsala.

- 760 Dēva-śakti, with whom begins the dynasty of the PRATIHĀRAS OF KANAUJ, lived about 760. He was of the Gurjara-Pratihāra family, and ruled at Bhinmal in Rajputana.

Śīlāditya VI, Maitraka king of Valabhī, was reigning in succession to his father Śīlāditya V.

About 760 lived Dayita-vishṇu, the earliest recorded

A.D. 760 member of the dynasty of PĀLAS OF BENGAL. He was followed by his son Bappaṭa (Vapyāṭa), his son Gōpāla I (c. A.D. 820 ; see below), etc.

764 The E. Chālukya Viṣṇu-varḍhana IV succeeded his father Vijayāditya I about 764.

765 Śrī-puruṣa, also called Mutt'arasa, succeeded Śiva-māra I, of the W. Gaṅgas of Talakad, and greatly extended the power of the dynasty.

766 Śilāditya VII, Maitraka king of Valabhī, was reigning in succession to his father Śilāditya VI.

The Maitraka dynasty of Valabhī was apparently overthrown soon afterwards by a Moslem invasion from Sindh led by 'Amr ibn Jamāl.

770 The Rāshtrakūṭa Gōvinda-rāja II was reigning 770-779. He was the son and successor of Kṛishṇa-rāja I, and overcame the king of Vēṅgī.

Māraṇ-jaḍaiyan (Jaṭila-varman, son of Māra-varman), Pāṇḍya, was reigning.

779 Jayāpīḍa, son of Vajrāditya, reigned in Kashmir c. 779-808. Soon after his accession, during an expedition in India, he apparently was dispossessed of the throne by his brother-in-law Jajja, whom he at length overthrew. He apparently deposed Vajrāyudha of Kanauj.

780 Some time after 779 the Rāshtrakūṭa Dhruva-rāja (Dhōra, Dōra) deposed his elder brother Gōvinda-rāja II. He defeated the Pratihāra king Vatsa-rāja.

About this time the dynasty of the ŚILĀHĀRAS OF THE SOUTHERN KONKAN began with Saṇaphulla, who was apparently under the protection of the Rāshtrakūṭa Kṛishṇa-rāja I. His successors were his son Dhammiyara, his son Aiyapa-rāja, his son Avasara I, his son Āditya-varman, his son Avasara II, his son Indra-rāja, his son Bhīma, his son Avasara III, and his son Raṭṭa (in A.D. 1008 ; see below).

783 Vatsa-rāja, Pratihāra king of Bhinmal, was reigning in succession to his father Dēva-śakti. Indrāyudha, son of Kṛishṇa, was apparently reigning in Kanauj.

793 Śaṅkara-gaṇa (Samarāvalōka), Rāshtrakūṭa, was reigning apparently in Haidarabad. He was son of Nanna, son of Kakka-rāja I, and so was cousin of Dhruva-rāja.

794 The Rāshtrakūṭa Gōvinda-rāja III (Jagat-tuṅga I) was reigning 794-813, in succession to his father Dhruva-rāja. He defeated Stambha or Kambayya (a brother?) and a league of twelve princes, reduced the Gurjaras and Lāṭa (Central and Southern Gujarat), Malwa, the (?) W. Gaṅga Mārā-śarva, Dantiga of Conjevaram (perhaps the Gaṅga-

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A.D. 794 Pallava Danti-varman; see above, A.D. 750), Vēṅgī, etc. He began a war with the E. Chālukyas.

799 The E. Chālukya Vijayāditya II succeeded his father Viṣṇu-varḍhana IV about 799. He fought many battles with the Gāṅgas and Raṭṭas (Rāshtrakūṭas).

800 Upēndra-rāja (Kṛishṇa-rāja), with whom begins the pedigree of the PARAMĀRAS OF MALWA, lived about 800. He was followed by his son Vairi-simha I, his son Sīyaka I, his son Vāk-pati-rāja I, his son Vairi-simha II (Vajraṭa), his son Sīyaka II (Harsha, c. A.D. 971; see below), etc.

Jejja, Rāshtrakūṭa, was reigning in Central India c. 800. His elder brother defeated Karnāṭa armies and became king of Lāṭa.

About this time lived Kapardin I, with whom begins the dynasty of the ŚILĀHĀRAS OF THE NORTHERN KONKAN.

Indrāyudha of Kanauj about 800, was deposed by Dharmapāla, king of Bengal and Bihar, who put in his place Chakrāyudha (Mahī-pāla?) as his feudatory.

806 Yōga-rāja, Chāpōṭkaṭa of Anhilwar, is said to have succeeded his father Vana-rāja.

About this time the Rāshtrakūṭa Gōvinda-rāja III wrested Lāṭa (Central and Southern Gujarat) from the Chāpōṭkaṭas, and made his brother Indra-rāja viceroy of it.

808 Jayāpīḍa of Kashmir died about 808, and was succeeded by his son Lalitāpīḍa.

812 Karka-rāja (Kakka) Suvarṇa-varsha was ruling in 812-817 as Rāshtrakūṭa viceroy of Gujarat, in succession to his father Indra-rāja. Karka-rāja's brother Gōvinda-rāja was co-viceroy in 813-827.

815 Nāga-bhaṭa, Pratihāra king of Bhinmal, was reigning in succession to his father Vatsa-rāja. He conquered Chakrāyudha of Kanauj, and established himself in the latter's capital. He was succeeded by his son Rāma-bhadra and grandson Bhōja-dēva I (843 A.D.; see below), etc.

Gūvaka I, of the dynasty of CHĀHAMĀNAS (Chauhāns) OF ŚĀKAMBHARĪ (Sambhar) in Rajputana was reigning about this time, apparently as a feudatory of the Pratihāra Nāga-bhaṭa. His predecessors, according to one inscription, were Sāmanta, Jaya-rāja, Vighraha, Chandra, Gōpēndraka, and Durlabha. He was followed by his son Chandra-rāja, his son Gūvaka II, his son Chandana (who defeated a Tōmara prince Rudrēna), his son Bappaya or Vāk-pati-rāja (who defeated Tantra-pāla), Vindhya-rāja (in one inscription), Bappaya's son Simha-rāja, his son Vighraha-rāja (A.D. 973; see below), etc.

The Rāshtrakūṭa Amōgha-varsha I about 815 succeeded

A.D. 815 his father Gōvinda-rāja III. He founded Mānya-khēṭa (the modern Malkhed), which became the capital of his dynasty. He was established on the throne by his uncle Karka-rāja, after the suppression of a rebellion among the Rāshtrakūṭas. He defeated the E. Chālukyas at Viṅgavallī, and was suzerain over Bengal, Aṅga, Magadha, Malwa, and Vēṅgī. His reign lasted until at least 877.

820 Saṅgrāmāpīḍa II (Prithivyāpīḍa) of Kashmīr succeeded his half-brother Lalitāpīḍa about 820.

The Chāpa prince Vikramārka was ruling at Vardhamāna (Vadhvan in E. Kathiawar) about 820. His son was Addaka, his son Pulakēśin, his sons Dhruva-bhaṭa and Dharaṇī-varāha (A.D. 914; see below).

Śiva-gupta Bālārjuna, son of Harsha-gupta, of the Pāṇḍava dynasty from Udayana (c. 680; see above), was reigning.

Karka-rāja, Rāshtrakūṭa, was reigning in Central India c. 820, in succession to his father Jejjā. He defeated Nāga-valōka (apparently Nāga-bhaṭa of Bhinmal).

Gōpāla I, with whom the PĀLA DYNASTY OF BENGAL first rises into prominence, lived about 820. Apparently he obtained Magadha (Bihar), but was defeated by Vatsa-rāja, the Gurjara king of Rajputana.

826 Chippaṭa Jayāpīḍa (Bṛihaspati), son of Lalitāpīḍa, succeeded his uncle Saṅgrāmāpīḍa II as king of Kashmīr about 826.

829 Harjara, son of Prālambha, and apparently the founder of a new dynasty in Prāg-jyōtiṣha (Assam), was reigning. His successors were his son Vana-māla, his son Jaya-māla, his son Vīra-bāhu, his son Bala-varman. Previously there had reigned a dynasty claiming descent from Bhaga-datta, of which Brahma-pāla, his son Ratna-pāla, and the latter's grandson Indra-pāla are recorded in inscriptions.

830 Nannūka, the first of the dynasty of CHANDELLAS OF JĒJĀ-BHUKTĪ (Bundelkhand), lived about this time. He is said to have overthrown the Pratihāras of Mahoba, and conquered southern Jējā-bhukti. He was followed by his son Vāk-patī, his sons Jaya-śakti (Jējā, or Jejjāka) and Vijaya-śakti (Vījā, or Vijjāka), the latter's son Rāhila, his son Harsha (c. A.D. 914; see below), etc. The dynasty extended its power northwards to the Jamna.

About 830 flourished the Gaṅga Śiva-māra II (a son of Śrī-purusha; see above, A.D. 765). To him is traced the pedigree of the GAṅGA-BĀNA family, in which the next was Diṇḍika (c. 860; see below).

835 Dhruva-rāja I, younger brother of Karka-rāja and Gōvinda-rāja, was ruling as Rāshtrakūṭa viceroy in Gujarat, in

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A.D. 835 succession to the latter. He was succeeded by his son Akāla-varsha Śubha-tūṅga.

838 Chippaṭa Jayāpīḍa of Kashmir about 838 was murdered by his maternal uncle, who put on the throne Ajitāpīḍa, grandson of Vajrāditya Bappiyaka.

840 Dharma-pāla, Pāla king of Bengal, reigned about this time, in succession to his father Gōpāla I. He defeated Indra-rāja (Indrāyudha) of Kanauj and other kings, and made Chakrāyudha king of Kanauj. He reigned at least 32 years, and ruled from the Bay of Bengal to Delhi and Jalandhar on the north, and the valleys of the Vindhya on the south.

841 Kshēma-rāja, Chāpōtkāṭa of Anhilwar, succeeded Yōga-rāja.

842 The Chāhamāna Chaṇḍa-Mahā-sēna was reigning in the neighbourhood of Dholpur. He was son of Mahisha-rāma, son of Īsuka.

843 Bhōja-dēva I (Ādi-varāha, Mihira, or Prabhāsa), Pratihāra king of Kanauj, was reigning 843-881, in succession to his father Rāma-bhadra. His empire included the territories of the Panjab E. of the Satlaj, most of the United Provinces and Rajputana, Gwalior, and possibly Malwa and Kathiawar, probably extending to the Satlaj, the river Hakra in Sindh, Bundelkhand, and the Pāla kingdom of Bengal-Bihar.

The E. Chālukya Viṣṇu-vardhana V succeeded his father Vijayāditya II about 843.

Pula-śakti, Śilāhāra of the Northern Konkan, was reigning about 843, in succession to his father Kapardin I, as feudatory of the Rāshtrakūṭa Amōgha-varsha I.

844 The E. Chālukya Vijayāditya III succeeded his father Viṣṇu-vardhana V about 844. He is said to have defeated the Gaṅgas, burnt Chakra-kūṭa, slain Maṅgi of Nolamba-vāḍi (probably a Pallava), overcome Saṅkila of Dāhala (probably Saṅkara-gaṇa or Saṅkuka of Chēdi, son of Kokkalla I), and his ally Kṛishṇa (the Rāshtrakūṭa Kṛishṇa-rāja II?), and burnt their city Kiraṇa-pura.

850 Anaṅgāpīḍa, son of Saṅgrāmāpīḍa II, was made king of Kashmir, in place of Ajitāpīḍa, about 850.

About 850 reigned the Chōla Vijayālaya Para-kēsari-varman. He ruled for at least 34 years, and was succeeded by Āditya I Rāja-kēsari-varman, his son, who reigned at least 27 years.

851 Kapardin II, Śilāhāra of the Northern Konkan, was reigning 851-877, in succession to his father Pula-śakti. He was succeeded by his son Vappuvanna, his sons Jhaṅjha and Goggi, Goggi's son Vajjaḍa I (perhaps the same as Vajjala-dēva, defeated by the W. Gaṅga Māra-simha II), his son Aparājita (A.D. 997; see below), etc.

A.D. 853 Sukha-varman raised to the throne of Kashmir Utpalāpīḍa, son of Ajitāpīḍa, in place of Anangāpīḍa.

Lalita-śūra, son of Ishta-gaṇa, son of Nimbara, was apparently reigning in Kumaon.

855 Avanti-varman, son of Sukha-varman, was made king of Kashmir, in place of Utpalāpīḍa.

860 The Gaṅga-Bāṇa Diṇḍika was reigning about this time, in succession to his father Śiva-māra II. He saved two princes, Jēriga and Nāga-danta, one of whom was attacked by the Rāshtrakūṭa Amōgha-varsha I; and he defeated Vara-guṇa Pāṇḍya (below, A.D. 878). He was followed by his son Māra-siṃha I.

861 Para-bala, Rāshtrakūṭa, son of Karka-rāja, was reigning in Central India. His daughter Raṇṇā-dēvī married Dharmapāla of Bengal.

The Pratihāra Kakkuka was ruling in the neighbourhood of Ghatayal. He was descended from a Brahman Hari-chandra, whose descendants in the direct line were Rajjila, Nara-bhaṭa, Nāga-bhaṭa, Tāta, Yaśō-varḍhana, Chanduka, Śiluka, Jhōṭa, Bhilluka, Kakka, and Kakkuka. Bāuka, son of Kakkuka, killed a certain Mayūra, who had defeated Nandāvalla.

862 Viṣṇu-rāma was governing Deogarh as vassal of Bhōja-dēva of Kanauj.

Vara-guṇa Pāṇḍya succeeded, 862-3.

866 Bhūyaḍa, Chāpōtkāṭa of Anhilwar, is said to have succeeded Kshēma-rāja, and to have conquered Dvāravatī and the western districts.

867 The Rāshtrakūṭa viceroy Dhruva-rāja II was reigning in Gujarat, in succession to his father Akāla-varsha. He defeated Mihira (*i.e.* the Pratihāra king Bhōja-dēva). His brother Danti-varman Aparimita-varsha was ruling in the same year.

870 The W. Gaṅga Satya-vākya Koṅguṇi-varma-rāja of Talakad succeeded. He is probably the same as Būtuga I, and was still reigning in 887.

Jayāditya II was reigning in Vijaya-pura (possibly near Gorakhpur). He was the son of Dharmāditya, son of Jayāditya I, of the Malaya-kētu family.

872 Vara-guṇa Pāṇḍya about 872 invaded Iḍavai in the Chōḷa country, and destroyed the fortress of Vēmbil.

878 Vara-guṇa Pāṇḍya, having invaded the territories of the Gaṅga-Pallava Aparājita-vikrama-varman (successor of Nripa-tuṅga? see above, A.D. 750) about 877-878, was defeated by the latter (who perished in the battle) and his ally the Gaṅga-Bāṇa Diṇḍika at Tiru-pirambiyam (Śrī-purambiya).

A.D. 878 Later, Aparājita-vikrama-varman was defeated by the Chōḷa Āditya I, who annexed his territories.

880 Kokkalla I, the first of the dynasty of KAḶACHVURIS (HAIHAYAS) OF TRIPURĪ (near Jabalpur, in Western Chēdi or Dahāla), lived about 880. He was followed by his son Mugdha-tuṅga Prasiddha-dhavalā, his sons Bāla-harsha and Yuva-rāja I (Kēyūra-varsha); Yuva-rāja's son Lakshmaṇa-rāja, his sons Śaṅkara-gaṇa and Yuva-rāja II (c. A.D. 974; see below), etc. The dynasty bore the title "Lord of Trikaḷiṅga" as early as 1042.

About this time lived Driḍha-prahāra, from whom begins the dynasty of the YĀDAVAS OF SĒUṆA-DĒŚA. He is said to have come from Dvāravātī and founded Chandrāditya-pura. He was followed by his son Sēuṇa-chandra I (who founded Sēuṇa-pura); his son Dhāḍiyappa; his son Bhil-lama I; his son Rāja (Śrī-rāja); his son Vaddiga, a feudatory of the Rāshtrakūṭa Kṛishṇa-rāja III (see below), etc.

Malla I, with whom begins the pedigree of the Telugu princes of VELA-NĀḌU, apparently lived about this time. His dynasty included, after him, his son Eriya-varman; his son Kuḍiya-varman I; his son Malla II (Piḍuvarāditya); his son Kuḍiya-varman II (c. A.D. 1011; see below); his son Erraya; his son Nanni-rāja; his sons Vedula I, Gaṇḍa, Goṅka I (c. A.D. 1070; see below), Mallaya, and Paṇḍa; Gaṇḍa's son Vedula II (c. A.D. 1078; see below); Goṅka's son Chōḍa (see below, A.D. 1070); his son Goṅka II; his son Vīra-Rājendra Chōḍa (Kulōttuṅga Rājendra-Chōḍaya-rāja); his son Goṅka III (Kulōttuṅga Manma-Goṅka-rāja); his son Prithvīśvara (A.D. 1186; see below).

Dēva-pāla, Pāla king of Bengal, was reigning about this time, in succession to his father or uncle Dhārma-pāla. He reigned at least 33 years. He is said to have conquered Orissa.

883 Śaṅkara-varman succeeded his father Avanti-varman as king of Kāshmir.

888 The Rāshtrakūṭa viceroy Kṛishṇa-rāja Akāla-varsha was reigning in Gujarat. He was apparently the son of Danti-varman.

The E. Chālukya Chālukya-bhīma I, son of Vijayāditya III's younger brother Vikramāditya I, succeeded Vijayāditya about 888. He defeated the Rāshtrakūṭa Kṛishṇa-rāja II, and recovered Vēṅgī from the Rāshtrakūṭas.

893 Mahendra-pāla, Pratihāra king of Kanauf, was reigning 893-907, in succession to his father Bhōja-dēva I. His successors are given in some inscriptions as his sons Bhōja-dēva II and Vināyaka-pāla Harsha (A.D. 931), in others as

A.D. 893 Mahī-pāla (A.D. 914-917), Dēva-pāla (A.D. 948), Vijaya-pāla (A.D. 960), Rājya-pāla (died 1019), Trilōchana-pāla (A.D. 1027), and (?) Yaśaḥ-pāla (A.D. 1036); see below.

Bala-varman, Chalukya Mahā-sāmanta, was ruling in Nakshisa-pura, Kathiawar, as feudatory of Mahēndra-pāla of Kanauj. He was son of Avani-varman I, son of Vāhuka-dhavaḷa (?); the latter defeated a king Dharma, and was grandson of Kalla. Bala-varman overcame Viśaḍha and a Hūṇa Jajjapa, etc.

895 Vira-simha, Chāpōtkāṭa of Anhilwar, is said to have succeeded Bhūyaḍa.

Notāmbādhirāja, Pallava, father of Mahēndrādhirāja, was reigning in a part of Mysore.

897 Krishṇa-rāja II, Rāshṭrakūṭa, was reigning 897-911, in succession to his father Amōgha-varsha I. He is said to have conquered Khēṭaka, the Āndhras and Gaṅgas, Kaliṅga, and Magadha, and to have waged war upon the Gurjaras, Lāṭas, and Gaudas. Among his vassals were the Bāṇa Vikramāditya and the Chella-kētana Lōkāditya of Bankapur. His son Jagat-tuṅga II died before him.

898 The Bāṇa Vijayāditya, son of Bāṇa-vidyādhara, was reigning (see above, A.D. 720).

899 Avani-varman II (Yōga), Chalukya Mahā-sāmanta, son of Bala-varman, was ruling in Nakshisa-pura, Kathiawar. He defeated Yaksha-dāsa and Dharaṇī-varāha (probably the Chāpa of Vardhamāna).

900 The Rāshṭrakūṭa Hari-varman of Hasti-kuṇḍī was ruling about 900. He was succeeded by his son Vidagdha (A.D. 916; see below), etc.

About 900 lived Nimbārka, the first of a line of Chālukya viceroys of Lāṭa (Gujarat). He was followed by his son Bārappa, his son Goggi-rāja, his son Kīrti-rāja (A.D. 1018; see below), etc.

About this time Jaya-vardhana II, of the Śāila-vaṃśa, was reigning in Śrī-vardhana-pura, Central Provinces. His pedigree was: Śrī-vardhana I; his son Prithu-vardhana; his descendant Sauvardhana, of whose sons one killed a king of Pauṇḍra (Bengal-Bihar) and another a king of Benares; a son of the latter son of Sauvardhana; his son Jaya-vardhana I; his son Śrī-vardhana II, father of Jaya-vardhana II.

902 Gōpāla-varman became king of Kashmir, in succession to his father Śaṅkara-varman, who had been killed on an expedition.

903 Unda-bhaṭa of Sironi (903-907), feudatory of Mahēndra-pāla of Kanauj, fought a battle with Guṇa-rāja by the river Madhu-vēṇī.

- A.D. 904 Gōpāla-varman of Kashmir was killed by the minister Prabhākara-dēva. He was succeeded first by Śaṅkaṭa, a supposititious son of Śaṅkara-varman, who died after ten days, and then by Śaṅkara-varman's widow Sugandhā.
- 906 Pārtha, son of Nirjita-varman, a descendant of Avanti-varman's half-brother Śūra-varman, was made king of Kashmir.
- 907 The Chōḷa Parāntaka I succeeded his father Āditya I. He defeated the Pāṇḍya Rāja-siṃha, two Bāṇa princes, etc., and became master of Madura and Ceylon, reigning at least 40 years.

Among the vassals of Parāntaka I was the Gaṅga-Bāṇa Prithivī-pati, son and successor of Māra-siṃha I, described as prince of Paṇḍi-purī and Nandi.

- 912 Dhūr-bhaṭa was ruling at Sironi as feudatory of Dēva-pāla of Kanauj.
- 914 Mahī-pāla, Pratihāra king of Kanauj, was reigning 914-917; see above, A.D. 893.

Harsha, Chandella king of Jējā-bhukti, was reigning about 914, in succession to his father Rāhila.

Dharaṇī-varāha, of the Chāpa dynasty from Vikramārka (c. A.D. 820; see above), was ruling at Vardhamāna (Vadhvan) as feudatory of Mahī-pāla of Kanauj.

The Rāshtrakūṭa Indra-rāja III, son of Jagat-tuṅga II, was reigning 914-916, in succession to Kṛishṇa-rāja II. He seems to have defeated a king Upendra.

- 916 The Rāshtrakūṭa Vidagdha of Hasti-kunḍī was reigning, in succession to his father Hari-varman.

The Rāshtrakūṭa Indra-rāja III about 916 successfully attacked Kanauj, and apparently dethroned Mahī-pāla. His son Amōgha-varsha II succeeded him, and reigned for one year, according to one record.

- 918 The Rāshtrakūṭa Gōvinda-rāja IV (Gojjiga), younger son of Indra-rāja III, was reigning 918-933, as successor to his father or his elder brother Amōgha-varsha II.

The E. Chālukya Vijayāditya IV succeeded his father Chālukya-bhīma I about 918, and reigned six months. He was followed by his son Amma-rāja I.

- 920 Ratnāditya, Chāpōtkāṭa of Anhilwar, is said to have succeeded Vīra-siṃha.

About this time lived Jatiga I, with whom begins the pedigree of the dynasty of the ŚILĀHĀRAS OF KARAD. He was followed by his son Nāyi-varman (Nāyimma); his son Chandra-rāja; his son Jatiga II; his sons Goṅka (Goṅkala, Gōkalla), Gūvala I, Kīrti-rāja, and Chandraditya; Goṅka's son Māra-siṃha (A.D. 1058; see below), etc.

A.D. 921 Pārtha of Kashmir was deposed, and his father Nirjita-varman put in his place.

923 Chakra-varman, son of Nirjita-varman, succeeded the latter as king of Kashmir.

925 The E. Chālukya Vijayāditya V succeeded his father Amma-rāja I about 925, and reigned half a month. He was driven from the throne (in the same or the next year) by Tāha (Tālapa), son of Yuddha-malla I, paternal uncle of Chālukya-bhīma I. After reigning one month Tāha was slain by Chālukya-bhīma's son Vikramāditya II, who reigned 9, 11, or 12 months.

926 The E. Chālukya Bhīma, son of Amma-rāja I, expelled Vikramāditya II, and reigned 8 months. He was then slain by Tāha's son Yuddha-malla II, who assumed the throne (in 927?).

931 Vināyaka-pāla Harsha, Pratihāra king of Kanauj, was reigning; see above, A.D. 893.

933 Śūra-varman I of Kashmir through a military revolt ousted his half-brother Chakra-varman.

934 Śūra-varman I of Kashmir was ousted by Pārtha.

The E. Chālukya Chālukya-bhīma II (Rāja-bhīma), son of Vijayāditya IV, succeeded to the throne about 934, having expelled Yuddha-malla II and Kaṇṭhikā-Vijayāditya (*i.e.* Kaṇṭhikā Bēta or Vijayāditya V, son of Amma I), and slain Rāja-mārtaṇḍa. He defeated the Rāshtrakūṭa Gōvinda-rāja IV, etc.

About 934-938 the W. Gaṅga Eṇṇayappa of Talakad fought against Ayyapa-dēva in his war against Vira-mahēndra (both the latter may have belonged to the Nolamba family of Pallavas), and granted a fief to the son of the leader of his troops, a Nāgattara, who fell in the battle.

935 Chakra-varman was restored to the kingship of Kashmir, but was in the same year ousted by Śambhu-varḍhana, whom in 936 he defeated and killed.

Śāmanṭa-siṃha, Chāpōṭkaṭa of Anhilwar, is said to have succeeded Ratnāditya.

937 Chakra-varman of Kashmir was murdered, and was succeeded by Unmattāvanti, son of Pārtha.

The Rāshtrakūṭa Amōgha-varsha III (Baddiga), younger brother of Indra-rāja III, was reigning 937-939, in succession to Gōvinda-rāja IV.

939 On the death of Unmattāvanti, Śūra-varman II, a supposititious son, reigned a few days. Yaśaskara, son of Prabhākara-dēva, was then made king.

The Rāshtrakūṭa Mammaṭa of Hasti-kunḍī was reigning, in succession to his father Vidagdha.

A.D. 940 The Rāshtrakūṭa Kṛishṇa-rāja III was reigning 940-961, in succession to his father Amōgha-varsha III. He slew Dantiga and Vappuga, put Būtuga II on the throne of the W. Gaṅga Rācha-malla I (son of Eṛeyappa), defeated the Pallava Nalamba Anṇiga and the Kālachuri Chēdi king Sahasrārjuna, and took Conjevaram and Tanjore, but was worsted at Takkōlam by Rājāditya Chōla. His younger brother Jagat-tuṅga III, who is mentioned with him in 940, did not reign independently.

Among the feudatories of Kṛishṇa-rāja III was Vaddiga, Yādava prince of Sēṇa-dēśa and son of Rāja.

The Raṭṭa Prithvī-rāma, son of Meraḍa, was ruling as feudatory of the Rāshtrakūṭas of Mānya-khēṭa at Saundatti, in the Kūṇḍi Three-Thousand (in Belgaum and Kaladgi Districts). He founded apparently the first dynasty of RAṬṬAS OF SAUNDATTI (see below, A.D. 950), being succeeded by his son Piṭṭuga and his son Śānti-varman (A.D. 980 ; see below).

945 The E. Chālukya Amma-rāja II succeeded his father Chālukya-bhīma II.

948 Saṅgrāma-dēva succeeded his father Yaśaskara of Kashmir.

Dēva-pāla, Pratihāra king of Kanauj, was reigning ; see above, A.D. 893. His feudatory Nishkalaṅka was governing Sironi also in 948.

Yaśō-varman (Laksha-varman), Chandella of Jējā-bhukti, was reigning about this time, in succession to his father Harsha. He is said to have waged successful wars against Gauḍa, the Khasas, Kōsala, Kashmir, Mithilā, Malwa, the Kurus, and the Gurjaras, and to have defeated the Kālachuri king of Chēdi, and captured Kālāñjara.

The Chōla Rājāditya Rāja-kēsari-varman succeeded his father Parāntaka I c. 948.

949 Saṅgrāma-dēva of Kashmir was murdered, and was succeeded by Parva-gupta.

The Chōla Rājāditya about 949 fought against the Rāshtrakūṭa Kṛishṇa-rāja III at Takkōlam, but perished in the battle : he was killed in hand-to-hand fight, in the howdah of his elephant, by the W. Gaṅga prince Būtuga II, brother-in-law of Kṛishṇa-rāja III and ruler of Mysore under him. He was followed by his brothers Gaṇḍarāditya and Arimjaya ; the latter's son Parāntaka II ; his son Āditya II (who defeated Vīra Pāṇḍya) ; Gaṇḍarāditya's son Madhurāntaka (who reigned at least 5 years) ; Parāntaka II's son Rāja-rāja I (succeeded 985 ; see below), etc.

950 Kshēma-gupta succeeded his father Parva-gupta of Kashmir.

A.D. 950 About 950 lived Rāji, son of Bhuvanāditya and father of Mūla-rāja I, with whom begins the pedigree of the CHAULUKYAS (Solankīs) OF ANHILWAR (Aṇahilla-pāṭaka). According to the chronicles of Gujarat, Bhū-rāja of Kalyāṇa-kaṭaka in Kanauj conquered Gujarat about the end of the seventh century, and was succeeded by Karṇāditya, Chandrāditya, Sōmāditya, and Bhuvanāditya.

Lakshmaṇa, the first of the CHĀHAMĀNAS OF NADOL, and son of Vāk-pati-rāja of Śākambharī, lived about 950. His family comprised his son Sōbhita or Sōhiya, who defeated the (Paramāra ?) princes of Arbuda or Mt. Abu; his son Bali-rāja, who defeated Muñja-rāja (the Paramāra Vāk-pati-rāja II of Malwa); his paternal uncle Vighraha-pāla; his son Mahēndra or Mahīndu; his son Aśva-pāla; his son Ahila, who defeated the Chaulukya Bhīma-dēva I of Anhilwar; Aṇahilla, another son of Mahēndra, who also defeated Bhīma-dēva, captured Śākambharī, and overcame Sāḍha (a general of the Paramāra Bhōja-dēva of Malwa) and a Turushka; his son Bāla-prasāda, who forced Bhīma-dēva to release Kṛishṇa-dēva (probably the Paramāra Kṛishṇa-rāja of Bhinmal, son of Dhandhuka); his brother Jendra-rāja or Jindu-rāja, who gained a victory at Sanderao; his son Pṛithivī-pala, who defeated the Chaulukya Karṇa of Anhilwar; his brother Jōjalla or Yōjaka (A.D. 1091; see below); his brother Āśa-rāja, who for a time supported the Chaulukya Jaya-simha Siddha-rāja, but seems later to have quarrelled with him; his son Ālhaṇa (A.D. 1153; see below).

Lakshmaṇa, with whom begins the pedigree of the Gwalior branch of the KACHCHHAPA-GHĀTAS (Kachchhapāris), lived about this time.

About this time flourished Nanna, first of the later dynasty of the RAṬṬAS OF SAUNDATTI AND BELGAUM, feudatories of the W. Chālukyas of Kalyani; see above, A.D. 940.

- 951 Allāṭa, son of the queen Mahā-lakshmī, Guhila king of Mewar, was reigning 951-953.
- 953 About this time Būtuga II, W. Gaṅga prince of Mysore, was succeeded by his son Maruḷa-dēva or the latter's son Rachcha.
- 954 Dhaṅga, Chandella of Jējā-bhukti, was reigning 954-998, in succession to his father Yaśō-varman. He died in or before 1002, and was succeeded by his son Gaṇḍa, his son Vidyādhara, his son Vijaya-pāla (c. A.D. 1037; see below), etc. Under Dhaṅga the Chandella kingdom extended from the Jamna to the border of Chēdi and from Kālāñjara to Gwalior.
- 958 Kshēma-gupta of Kashmir died, and was succeeded by his

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A.D. 958 son Abhimanyu II, under the regency of the latter's mother Diddā.

- 960 Vijaya-pāla, Pratihāra king of Kanauj, was reigning; see above, A.D. 893. His feudatory Nishkalaṅka was governing Sironi in 968.

Mathana-dēva, son of Sāvaṭa, Gurjara-Pratihāra king of Alwar, was reigning as feudatory of Vijaya-pāla of Kanauj.

- 963 The W. Gaṅga prince Māra-siṃha II of Talakad, son of Būtuga II, was reigning 963-974, in succession to Rachcha. He was a feudatory of the Rāshtrakūṭas of Mānya-khēta; he subdued the lands of the north for Kṛishṇa-rāja III, whose opponent Alla he defeated, and he crowned Indra-rāja IV. He also defeated Vajjala-dēva, the younger brother of Pātāla-malla (perhaps the Śilāhāra Vajjaḍa I of the Northern Konkan), the Śabara Naraga, the Chālukya Rājāditya, etc.

- 970 The E. Chālukya Dānārṇava succeeded his brother Amma-
raja II, and reigned 3 years, after which came an interregnum of 27 years.

- 971 Siyaka II (Harsha), Paramāra king of Malwa, was reigning about 971, in succession to his father Vairi-siṃha II. He defeated the Rāshtrakūṭa Khoṭṭiga, etc.

Nara-vāhana, Guhila king of Mewar, was reigning in succession to his father Allāṭa.

Chāmuṇḍa-rāja was reigning in the neighbourhood of Nimtor (Rajputana).

The Rāshtrakūṭa Khoṭṭiga was reigning in 971, in succession to his elder brother Kṛishṇa-rāja III.

- 972 Nandi-gupta succeeded his father Abhimanyu II of Kashmir. He died in 973, apparently murdered by his grandmother Diddā, who put into his place Tribhuvana-gupta, another of her grandsons.

The Rāshtrakūṭa Kakka-rāja II (Kakkala-dēva), son of Nirupama, a younger brother of Kṛishṇa-rāja III, was reigning 972-973, in succession to Khoṭṭiga. He was suzerain of the W. Gaṅgas Permānaḍi Māra-siṃha II and Pañchala-dēva, and was defeated by the W. Chālukya Taila II. He is said to have defeated Gurjaras, Hūṇas, Chōlas, and Pāṇḍyas.

- 973 Vighraha-rāja, Chāhamāna king of Śākambharī, was reigning in succession to his father Siṃha-rāja. One inscription names as his successors Durlabha, Gundu, Vāk-pati, his brother Vīrya-rāma, Chāmuṇḍa, Siṅghaṭa, Dūsala, his brother Visala, his son Prithvī-rāja I, his son Jaya-dēva, his son Arṇō-rāja (c. 1140 A.D.; see below), etc.

Taila II (Tailapa), son of Vikramāditya IV, founded the

A.D. 973 dynasty of the WESTERN CHĀLUKYAS OF KALYANI. He conquered the Rāshtrakūṭas Kakka-rāja II and Raṇa-stamba (Raṇa-kambha), imprisoned and killed the Paramāra Muñja (Vāk-pati-rāja II), slew the W. Gaṅga Pañchala-dēva, attacked the Chōlas, humbled the king of Chēdi, reduced the Kuntala country, and became master of all the Rāshtrakūṭa dominions except Gujarat. He was suzerain of the Raṭṭas, Sindas, and Kādambas, the Pāṇḍyas of the Konkan, Noḷamba-vāḍi, etc.

- 974 Mūla-rāja I, Chalukya king of Anhilwar (said to have come to the throne in 941), was reigning 974-995, in succession to his father Rāji. He defeated some Chāpōtkāṭa princes, and had to retire before the Chāhamāna Vīgraharāja and Bārapa the Chalukya prince of Central Gujarat. In the end he seems to have destroyed Bārapa.

Yuva-rāja II, Kaḷachuri of Tripurī, was reigning about 974, in succession to his brother Śaṅkara-gaṇa (see above, 880 A.D.). He was followed by his son Kokkalla II, his son Gāṅgēya Vikramāditya (A.D. 1037 ? see below), etc.

Vāk-pati-rāja II (called Amōgha-varsha, Muñja, and Ut-pala), Paramāra king of Malwa, was reigning 974-979, in succession to his father Sīyaka II. He defeated the Kaḷachuri Yuva-rāja II, the Karnāṭas, Lāṭas, Kēralas, and Chōlas, and is said to have gained six victories over the W. Chālukya Taila II. He was defeated by Bali-rāja of Nadol, and later by Taila.

The W. Gaṅga prince Māra-siṃha II abdicated and died. He was succeeded by Pañchala-dēva, who soon afterwards was killed by the W. Chālukya Taila II.

- 975 Tribhuvana-gupta of Kashmir was murdered by Diddā, who put into his place Bhīma-gupta, another of her grandsons.
- 977 Pirī, governor of Ghazni, was deposed, and was succeeded by Sabuk-tigīn, nominally as viceroy of the Sāmānī Sultans. Sabuk-tigīn turned against the Hindus of the Kabul valley, and defeated them.

Vajra-dāman the Kachchhapa-ghāta, son of Lakshmaṇa, was reigning. He defeated the king of Kanauj, and conquered Gwalior. His successors were Maṅgala-rāja, Kīrti-rāja, Mūla-dēva, his son Dēva-pāla, his son Padma-pāla, his cousin (?) Mahī-pāla (A.D. 1093 ; see below), etc., feudatories of the Chandellas.

Śakti-kumāra, Guhila king of Mewar, was reigning in succession to his father Nara-vāhana. He was followed by Āmra-prasāda (in one inscription only), Śuchi-varman, Naravarmān (omitted in one inscription), Kīrti-varman,

A.D. 977 *Yōga-rāja* (in one inscription only), *Vairāṭa* (omitted in one inscription), *Haṃsa-pāla* or *Vaṃśa-pāla* (omitted in one inscription), *Vairi-siṃha*, *Vijaya-siṃha*, *Ari-siṃha*, *Chōḍa-siṃha*, *Vikrama-siṃha*, *Raṇa-siṃha* (in one inscription), *Kshēma-siṃha*, *Sāmanta-siṃha*, *Kumāra-siṃha*, *Mathana-siṃha*, etc.

The *W. Gaṅga Rācha-malla II* of *Talakad* was reigning, in succession to *Pañchala-dēva*.

979 *Sabuk-tigīn* of *Ghazni* invaded the lower *Kabul* valley as far as *Lamghan*, and defeated *Jaya-pāla*, *Śāhi Raja* of *Bhatinda*, who ruled in the Upper *Indus* valley and most of the *Panjab* north of *Sindh*.

980 *Bhīma-gupta* of *Kashmir* was murdered in 980-981 by *Diddā*, who seized the throne and reigned with her paramour *Tuṅga* as prime minister. *Rajauri* became tributary to *Kashmir*.

Kārtavīrya (*Katta*) *I*, *Raṭṭa* prince of *Lattalūr*, was ruling over *Kūṇḍi*, in succession to his father *Nanna*, as feudatory of the *W. Chālukyas* of *Kalyani*. He was followed by his sons *Dāyima* (*Dāvari*) and *Kanna I*.

About 980 lived *Yuva-rāja*, with whom begins the pedigree of the *KACHCHHAPA-GHĀTAS* whose inscriptions have been found at *Dubkund* (near *Gwalior*) and *Byana* (in *Bhartpur*).

Sānti-varman, *Raṭṭa* of *Saundatti*, was ruling as feudatory of the *W. Chālukya Taila II* (see above ; A.D. 940).

About this time flourished *Gūhalla Vyāghra-mārin*, to whom the dynasty of *KĀDAMBAS* OF *GOA* traced their pedigree.

982 The *Rāshtrakūṭa Indra-rāja IV*, grandson of *Kṛishṇa-rāja III* and successor of *Kakka-rāja II*, died.

985 The *Chōḷa Rāja-rāja I*, son of *Parāntaka II*, succeeded his uncle *Madhurāntaka*. He defeated the *W. Chālukya Satyāśraya Iriva-beḍaṅga* and the *E. Chalukya Vimalāditya* ; conquered the territories of *Gaṅga-pāḍi*, *Nuḷamba-pāḍi*, *Taḍigai-pāḍi*, *Vēṅgī*, and *Kurg* (12th-14th years), *Malabar* and *Kaliṅga* (14th-16th years), *Ceylon* (16th-20th years), the *W. Chālukyan empire* (21st-25th years), etc.

986 *Sabuk-tigīn* made his first attack on *India* in 986-987, raiding the border.

988 *Jaya-pāla*, *Śāhi* of *Bhatinda*, attacked the territory of *Sabuk-tigīn*, but was defeated and compelled to surrender four fortresses.

995 The *W. Chālukya Taila II* about 995 defeated and put to death the *Paramāra king Vāk-pati-rāja II* of *Malwa*. The latter was succeeded by his younger brother *Sindhu-rāja*,

A.D. 995 who is said to have conquered a Hūṇa king, a prince of Kōsala, and Vāgaḍa, Lāṭa, and the Mūralas.

996 Chāmuṇḍa-rāja, Chaulukya king of Anhilwar, succeeded his father Mūla-rāja. He is said to have fought with success against Sindhu-rāja of Malwa. He was followed by his sons Vallabha-rāja and Durlabha-rāja, Bhīma-dēva I (A.D. 1022 ; see below), etc.

997 The W. Chālukya Satyāśraya (Sattiga) Iṛiva-beḍaṅga of Kalyani succeeded his father Taila II, and reigned until at least 1008. See above, A.D. 973.

The Rāshtrakūṭa Dhavala of Hasti-kunḍī was reigning, in succession to his father Mammaṭa. His son Bāla-prasāda was apparently ruling at the same time.

Aparājita, Silāhāra of the Northern Konkan, was reigning in succession to his father Vajjaḍa I. He was succeeded by his sons Vajjaḍa II and Ari-kēsarī (A.D. 1017 ; see below).

1000 Bhillama II, Yādava of Sēuṇa-dēśa, was ruling in succession to his father Vaddiga at Sindī-nagara and Nasik. He defeated the Paramāra Muṇja (Vāk-pati-rāja II) for the W. Chālukya Taila II. He was followed by his son Vēṣū.

The Sinda Pulikāla, son of Kammara, was ruling in Kaladgi as feudatory of the W. Chālukyas ; see below, A.D. 1033.

The E. Chalukya Śakti-varman, son of Dānārṇava, succeeded about 1000, after an interregnum of 27 years.

Vigraha-pāla I, Pāla king of Bengal, son of Jaya-pāla and great-grandson of Gōpāla I, was reigning about 1000, in succession to Dēva-pāla. He was followed by his son Nārāyaṇa-pāla (reigned at least 17 years), his son Rājya-pāla, his son Gōpāla II, his son Vigraha-pāla II, his son Mahī-pāla I (A.D. 1026 ; see below), etc.

Gōpāla II was son of Rājya-pāla by Bhāgya-dēvī, daughter of the Rāshtrakūṭa Tuṅga Dharmāvalōka, son of Kīrti-rāja, son of Nanna Guṇāvalōka.

To the eleventh century apparently belongs the GUPTA DYNASTY OF ORISSA, bearing the title of "Lords of Trikalīṅga," of which the recorded members are Śiva-gupta I, his son Bhava-gupta I, Janamējaya (who bore the further title of "Lord of Kōsala"), his son Śiva-gupta II, and his son Bhava-gupta II Bhīma-ratha.

1001 Maḥmūd of Ghazni made his first expedition into India. He defeated and captured the Śāhi Jaya-pāla near Peshawar. Jaya-pāla was released, but soon after burned himself to death, and was succeeded by his son Ānanda-pāla.

1003 Saṅgrāma-rāja, son of Udaya-rāja of Lohara, succeeded his

A.D. 1003 aunt Diddā on the throne of Kashmir. With him begins the first LOHARA DYNASTY OF KASHMIR.

1005 Maḥmūd of Ghazni made an expedition against Bhātia (Bhera ?).

1006 Maḥmūd of Ghazni made an expedition against Multan, in which his army, passing through the territory of the Śāhi Ānanda-pāla, was attacked by him.

1007 Maḥmūd of Ghazni attacked and crushed Sukha-pāla or Nuwasah Shāh, now ruling at Bhatinda. Sukha-pāla apparently was a Śāhi who had rebelled against Ānanda-pāla, and as a reward had been established in power at Bhatinda by Maḥmūd, against whom he now rebelled.

The Kādamba Shashṭha-dēva (Chaṭṭa), son of Gūhalla, was reigning about 1007 in succession to the latter.

1008 Ānanda-pāla, the Śāhi, in alliance with Rājya-pāla of Kanauj, the Chandella Dhaṅga, the Ghakhars, and others, fought a great battle against Maḥmūd of Ghazni near Ohind on the Indus, but was defeated. Maḥmūd then marched along the hills as far as Bhīma-nagara (Nagarkot or Kangra), which he captured. This was his fifth expedition.

Nirbhaya and Rudra-dēva were reigning in Nepal.

The Śilāhāra Raṭṭa of the Southern Konkan was reigning, in succession to his father Avasara III, as feudatory of the W. Chālukya Satyāśraya.

1009 Vikramāditya V, W. Chālukya of Kalyani, was ruling, in succession to his uncle Satyāśraya Irīva-beḍaṅga. He was the son of the latter's younger brother Yaśō-varman or Daśa-varman. His successor, according to one inscription, was Ayyaṇa II.

1010 Maḥmūd of Ghazni took Multan.

Bhōja-dēva, Paramāra king of Malwa, succeeded his father Sindhu-rāja about 1010. He carried on wars with Indra-ratha, Toggala (?), the kings of Chēdi and Lāṭa, the Turushkas, the Chāhamānas of Nadol (see above, A.D. 950), and the W. Chālukyas Jaya-siṃha II and Sōmēśvara I, and overcame the Chaulukya Bhīma-dēva I (see below).

1011 The E. Chālukya Vimalāditya, son of Dānārṇava, was crowned as successor of his brother Śakti-varman. He married a daughter of the Chōla Rāja-rāja I, and is said to have reigned 7 years. See above, A.D. 985.

Kuḍiya-varman II, prince of Vela-nāḍu, was ruling about 1011 as feudatory of Vimalāditya. See above, A.D. 880.

1012 The Chōla Rājendra-Chōla I succeeded his father Rāja-rāja I. He fought against Indiradan (Indra-ratha), Dharmapāla of Daṇḍa-bhukti, Raṇa-śūra of Lāṭa, Gōvinda-chandra

A.D. 1012 of Bengal, Mahī-pāla (the Pāla Mahī-pāla I?), and Saigraṃa-vijayottuṅga-varmaṇ of Kaḍāram. He claimed to have conquered Eḍatūr, Banawasi, Maṇṇai, Ceylon, etc. (3rd-5th years), Malabar (5th-6th years), the territory of the W. Chālukya Jaya-siṃha II, whom he defeated at Muṣāṅgi (8th-9th years), Kaḍāram (12th-19th years), Orissa, Kōsala, Gujarat, Bengal, Chakra-kōṭṭa, Madura, etc.

1013 Maḥmūd of Ghazni made his 8th expedition into India.

Trilōchana-pāla, son of Ānanda-pāla, Śāhi king of Uḍabhaṇḍa (Waihand), and a Kashmiri army under Tuṅga, were about 1013 defeated by Maḥmūd of Ghazni near the river Tohi of Prunṭs, and the Śāhi kingdom was overthrown.

1014 Maḥmūd of Ghazni conquered Thanesar (9th expedition).

1015 Maḥmūd of Ghazni unsuccessfully advanced against Kashmir (10th expedition).

Rudra, Bhōja, and Lakshmī-kāma were reigning in Nepal. The last was still reigning in 1039. Between 1039 and 1065 Jaya-dēva, Udaya, Bhāskara, and Bala-dēva (?) reigned.

1017 Ari-kēsarīn, Śilāhāra of the Northern Konkan, was reigning in succession to his brother Vajjaḍa II.

1018 Maḥmūd of Ghazni captured Mathura (held by Haradatta, Dōr Raja of Baran), Kanauj, and Manj, and slew Chandra-pāla. Rājya-pāla (see above, A.D. 893) retired from Kanauj to Bari.

The W. Chālukya Jaya-siṃha II of Kalyāṇī (Jagad-ēkamalla I) was reigning 1018-1040, in succession to his elder brother Vikramāditya V or Ayyaṇa II. He defeated the Chōḷa Rājendra-Chōḷa I and the Chēras, made war against the Paramāra Bhōja-dēva, and exercised suzerainty over the Sindas, etc.

Among Jaya-siṃha's minor feudatories were the Kādamba Tōyima-dēva, son of Jaya-siṃha's sister Akkā-dēvī (ruling in Banawasi 1036), and Jaya-kēśin and Irīva-beḍaṅga Māra-siṃha (in Puligere 1038).

Kīrti-rāja, Chālukya viceroy of Gujarat and son of Goggi-rāja, was reigning. A feudatory of his was the Rāshṭrakūṭa Sambu-rāja, son of Amṛita-rāja, son of Kunda-rāja. He was succeeded by his son Vatsa-rāja and his son Trilōchana-pāla (A.D. 1051; see below).

The Chōḷa Rājādhirāja I succeeded (his father?) Rājendra-Chōḷa I. He defeated the allied southern kings Mānābharaṇa, Vīra Kērala, and Sundara Pāṇḍya, likewise Vīra Pāṇḍya; the W. Chālukya Sōmēśvara I and his

A.D. 1018 viceroys Vikramāditya VI and Viṣṇu-varḍhana Vijayāditya (at Koppam, in 1052); the Sinhalese kings Vikramabāhu, Vikrama Pāṇḍya, Vīra Salāmevan, and Śrī-vallabha Madana-rāja; in the North, Gaṇḍarāditya (?), Nārāyaṇa, Gaṇa-pati, Madhu-sūdana. He destroyed the residence of the Chālukyas at Kampili, and ruled by viceroys over the territories of the Chālukyas, Chēras, Pāṇḍyas, Gaṅgas, Palavas, Ceylon, and Kanauj.

1019 Rājya-pāla of Kanauj was defeated and slain by the Kachchhapa-ghāta Arjuna, son of Yuva-rāja, on behalf of his suzerain the Chandella Vidyādhara, son of Gaṇḍa. He was succeeded by Trilōchana-pāla, who was reigning in 1027.

1020 Kalinga-rāja, the first in the succession of the KAḶAGHURIS (HAIHAYAS) OF RATNA-PURA (in Eastern Chēdi or Mahākōśala), lived about 1020. He was a descendant of the Kaḷachuri Kokkalla I of Tripurī, and conquered Southern Kōśala. He was succeeded by his son Kamala-rāja, his son Ratna-rāja, his son Prithvī-dēva I, his son Jājalla I (1114 A.D.; see below), etc.

About this time reigned Jaya-varman II, Kādamba king of Hangal, the first of importance in the later dynasty of KĀDAMBAS OF HANGAL, feudatories of the W. Chālukyas of Kalyani (on his predecessors see above). He was followed by his son Māvuli-dēva.

1021 Maḥmūd of Ghazni, marching to support the king of Kanauj against the Chandella Gaṇḍa, captured Bari, drove back Gaṇḍa, and defeated and slew at the Rahib the Śāhi Trilōchana-pāla, who was succeeded by his son Bhīma-pāla. Maḥmūd annexed Lahore.

1022 Bhīma-dēva I, Chaulukya king of Anhilwar, is said to have succeeded his uncle (?) Durlabha-rāja. On his wars with the Chāhamānas of Nadol see above, A.D. 950.

The Hoysaḷa prince Nṛipa-kāma, the first historically recorded member of the dynasty of the HOYSAḶAS (Poyśaḷas) OF DŌRA-SAMUDRA (Halebid), was reigning.

The E. Chālukya Rāja-rāja Viṣṇu-varḍhana succeeded his father Vimalāditya. He married a daughter of the Chōḷa Rājendra-Chōḷa I, and reigned about 41 years. His brother Vijayāditya VII ruled for 15 years under him in Vēṅgī.

1023 Maḥmūd of Ghazni besieged Gwalior, where he was bought off, and made terms with the Chandella Gaṇḍa.

1025 Maḥmūd of Ghazni marched upon Somnath. Bhīma-dēva I of Anhilwar fled from before him to Kanthkot.

Bhīma-pāla, Śāhi king, died.

A.D. 1025 Bhillama III, Yādava of Sēuṇa-dēśa, a feudatory of the W. Chālukya Jaya-simha II, was reigning in succession to his father Vēśū.

1026 Maḥmūd of Ghazni captured Somnath, and marched to Kachh against Bhīma-dēva, who fled. Later he made an expedition against the Jats of Jud.

Chhitta-rāja, Śilāhāra of the Northern Konkan, and son of Vajjaḍa II, was reigning in succession to Ari-kēśarin. He was followed by his younger brother Nāgārjuna.

Mahī-pāla I, Pāla king of Bengal, was ruling, in succession to his father Vigraha-pāla II. He reigned at least 11 years.

1028 Hari-rāja, succeeding his father Saṅgrāma-rāja of Kashmir, died after reigning 22 days, and was followed by his brother Ananta.

1030 Maḥmūd of Ghazni died, and was succeeded by his son Muḥammad.

1033 The Sinda Nāgāditya, son of Pulikāla (above, A.D. 1000), was reigning as feudatory of the W. Chālukyas. With him is mentioned his son Pola-sinda, and after him Sēvyarasa, vassal of Sōmēśvara II.

1035 The Kachchhapa-ghāta Abhimanyu was reigning about 1035 in succession to his father Arjuna.

1036 Maṣūd of Ghazni captured Hansi.

Yaśaḥ-pāla, Pratihāra king of Kanauj, was reigning; see above, A.D. 893.

1037 Gāṅgēya Vikramāditya, Kaḷachuri of Tripurī, was reigning about 1037, in succession to his father Kokkalla II (see above, A.D. 974). He was contemporary with the Chandella Vijaya-pāla of Jējā-bhukti, who about this time succeeded his father Vidyādhara.

1038 Vajra-hasta IV, E. Gaṅga of Kalinga-nagara, was crowned in succession to his father Kāmārṇava, and reigned 30 or 33 years.

1039 Lakshmī-kāma was reigning in Nepal.

1040 Yaśō-vigraha, a Gāhaḍavāla chief with whom begins the pedigree of the GĀHAḌAVĀLAS OF KANAUJ, lived about 1040. He was succeeded by his son Mahī-chandra (Mahīyala), his son Chandra-dēva (A.D. 1097; see below), etc.

About this time lived Bhuvana-pāla, ruling over Uttarasamudra, apparently between the Ghagra and Gandak rivers and Nepal. He was followed by his son Vikrama-pāla and his son Kīrti-pāla (A.D. 1111; see below).

Ereṅga, Raṭṭa prince of Saundatti and Belgaum, was reigning in succession to his father Kanna I.

The Hoysaḷa Vinayāditya, son of Nṛipa-kāma, was

A.D. 1040 ruling c. 1040 as Mahā-maṇḍalēśvara the country between the Konkan and the districts of Bhadadavayal, Talakad, and Savimale, as a feudatory of the W. Chālukya Vikramāditya VI. He was apparently succeeded by his son Ereyaṅga (Eraga), who burned Dhārā and devastated Chakra-kōṭṭa (?), his son Ballāḷa I (A.D. 1103; see below), etc.

Naya-pāla, son of Mahī-pāla, Pāla king of Bengal, was reigning about 1040 (at least 15 years).

- 1042 Pūrṇa-pāla, Paramāra prince of Arbuda (Mount Abu), was reigning. He was son of Dhandhuka, son of Mahī-pāla, son (or grandson) of Adbhuta-kṛishṇa-rāja, son of Aranya-rāja, son of Utpala-rāja. His sister Lāhīnī was the widow of Vighraha-rāja, son of Chacha, son of Durlabha-rāja, son of Saṅgama-rāja, king of Badarī in Vaṃśa-raṭha, who was a descendant of Bhava-gupta of Vaṭa-pura or Vaṭa-nagara, whose lineage was from a brahman adventurer named Yōṭa.

Karṇa, Kaḷachuri of Tripurī, was reigning in succession to his father Gāṅgēya Vikramāditya. He and Bhīma-dēva I of Anhilwar defeated Bhōja-dēva of Malwa about this time. He was himself defeated by Bhīma-dēva, and also by the Chandella Kīrti-varman, the W. Chālukya Sōmēśvara I, and the Paramāra Udayāditya.

- 1044 The Kachchhapa-ghāta Vijaya-pāla was reigning in succession to his father Abhimanyu.

Sōmēśvara I, W. Chālukya of Kalyani, was reigning 1044-1068, in succession to his father Jaya-siṃha II. Among his feudatories were Chāvuṇḍa-rāja of Banawasi, the Kādamba Jaya-kēśin I of Goa, and the Kādamba Kīrti-varman II of Hangal (son of Tailapa I). He is related to have stormed Conjevaram; captured Dhārā, the capital of the Paramāra Bhōja-dēva; and defeated Karṇa of Chēdi, of the family of Kaḷachuris of Tripurī (see also below).

During Sōmēśvara's reign his son Vikramāditya conquered the Chōḷas, fought in alliance with the king of Malwa, and invaded Bengal and Assam. Sōmēśvara's son Viṣṇu-varḍhana Vijayāditya was governing Nolamba-vāḍi in 1064-6; another son, Jaya-siṃha III, was ruling at Tarda-vāḍi in 1064.

Among Sōmēśvara's other feudatories were the Kādambas Chāvuṇḍa-rāja (in Banawasi 1046), Hari-kēśarin (at Banawasi 1055, under Vikramāditya VI), and Tōyima-dēva (in Banawasi and Panungal 1065).

- 1048 Aṅka, Raṭṭa prince of Saundatti and Belgaum, and younger brother of Erega, was reigning. He was succeeded by the latter's son Sēna (Kāla-sēna) I.

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A.D. 1050 About this time reigned the Kādamba Tailapa I of Hangal, apparently in succession to his elder brother Māvuli-dēva. He was followed by his brothers Śānti-varman II, Chōki-dēva, and Vikrama.

1051 Trilōchana-pāla, Chālukya viceroy of Gujarat, was reigning in succession to his father Vatsa-rāja.

Dēva-varman, Chandella of Jējā-bhukti, was reigning in succession to Vijaya-pāla.

1052 Sōmēśvara I, W. Chālukya, was defeated by the army of the Chōla Rājādhirāja I at Koppam. Rājādhirāja fell in the battle, which was won by his brother Rājendra-dēva, who succeeded him, and reigned until about 1062.

Jaya-kēsin I, Kādamba of Goa, was reigning at Goa in succession to his father Shashṭha-dēva I as feudatory of the W. Chālukyas of Kalyani. He claims to have conquered the Ālupas, Chōlas, and Kāpardikā-dvīpa, overthrown a certain Kāma-dēva, and established the Chālukyas in their kingdom. He was followed by his son Vijayāditya I.

1055 Jaya-simha, Paramāra king of Malwa, was reigning in succession to Bhōja-dēva.

The W. Chālukya Vikramāditya VI was ruling as viceroy for his father Sōmēśvara I at Banawasi. He carried on several successful campaigns in the South, defeating the Chōlas, raiding Conjevaram and Malabar, conquering Vēngī, Chakra-kōṭṭa, etc.; he also aided a king of Malwa to recover his kingdom, and is said to have even made expeditions into Central Bengal and Assam.

1058 Māra-simha, Śilāhāra prince of Karad, and son of Goṅka, was reigning, with the title "Lord of Tagara" (Ter). He was followed by his sons Gūvala II, Gaṅga-dēva, Bhōja-dēva I, Ballāla, and Gaṇḍarāditya (A.D. 1110-1135; see below), etc.

1059 Udayāditya, Paramāra king of Malwa, was reigning 1059-1080, in succession to Jaya-simha. He defeated the Kaḷachuri Karna. He was followed by his sons Lakshma-dēva and Nara-varman (A.D. 1104; see below), etc.

1060 The Paramāra king Kṛishṇa-rāja, son of Dhandhuka and grandson of Dēva-rāja, was reigning at Bhinmal 1060-1067. See above, 950 A.D.

Mummuṇi (Māmvāṇi-rāja), Śilāhāra of the Northern Konkan, was reigning about 1060 in succession to his elder brother Nāgārjuna.

1062 The Chōla Rāja-mahendra apparently succeeded (his father?) Rājendra-dēva.

1063 Ananta of Kashmīr abdicated in favour of his son Kalāsa. Soon, however, he returned to the control of affairs,

A.D. 1063 Karṇa Trailōkya-malla, Chaulukya king of Anhilwar, was reigning in succession to his father Bhīma-dēva I. He was still ruling in 1091. On his war with the Chāhamānas of Nadol see above, A.D. 950.

The Chōla Vīra-rājendra succeeded between 1062 and 1063, apparently following Rāja-mahendra. His records claim that he defeated the W. Chālukya Sōmēśvara I five times; he worsted him, with Vikramāditya VI and Jayasimha III, at Kūḍal-saṅgamam, and subsequently burned Kampili. He seized Veṅgī, which with the Raṭṭa territory he gave to the E. Chālukya Vijayāditya VI, whom he made his heir-apparent. He also took Chakra-kōṭṭa, recovered Kanauj, reduced the Pāṇḍya and Chēra kingdoms, Ceylon and Kaḍāram, and dispossessed the W. Chālukya Sōmēśvara II of the Kanarese country. He reigned until at least 1069. Apparently he was succeeded by Adhirājendra, who reigned at least 3 years.

1065 Pradyumna-kāma-dēva (Padma-dēva), son of Bala-dēva, Navākōṭ Thākuri, was reigning in Nepal. He was succeeded by his son Nāgārjuna-dēva and Śaṅkara-dēva (A.D. 1071; see below).

Madhurāntaka, of the Chhindaka Nāga-vaṃśa, was governing the Bhramara-kōṭya in Bastar (Central Provinces).

1068 Sōmēśvara II, W. Chālukya of Kalyani, succeeded his father Sōmēśvara I. He defeated the Chōla Vīra-rājendra, the Chēras, Pāṇḍyas, Pallavas, etc., and was suzerain of the Raṭṭas, Kādambas, Sindas, etc. His brother Jayasimha III was governing Nolamba-vāḍi in 1072; for Vikramāditya VI, see below, A.D. 1069. Among other feudatories, Udayāditya Gaṅga Permāḍi was governing Banawasi, Mandali, and Santalige in 1075.

The Kādamba Kīrti-varman II of Hangal, son of Tailapa I, was governing Banawasi, apparently in succession to his uncle Vikrama, as feudatory of the W. Chālukyas for some years from 1068.

1069 Vikramāditya VI, W. Chālukya viceroy of Banawasi under his brother Sōmēśvara II, reduced the Kādamba Jayakēśin of Goa and the Ālupas, made alliance with the Chōla Vīra-rājendra, and made the latter's son Para-kēsari-varman king of Conjevaram.

Sēṇa-chandra II, Yādava of Sēṇa-dēśa, was reigning. He was suzerain of the Maurya Gōvinda-rāja. He is probably the same as Sēvaṇa, with whom begins the dynasty of the YĀDAVAS OF DĒVA-GIRI (Daulatabad). He was followed in the latter line by his son Mallugi; his sons Amara-gaṅga and Karṇa; Karṇa's son Bhillama (A.D. 1191; see below), etc.

A.D. 1070 Rājendra-Chōla II (Rājiga), son of the E. Chālukya Rāja-rāja, after having reigned at Vēṅgī, was in 1070 crowned king of the Chōla kingdom, and took the name of Kulōttuṅga-Chōla I. While still heir-apparent he gained a victory at Vajrākaram and conquered the king of Dhārā at Chakra-kōṭṭa. By 1080 he had defeated the king of Kuntala and the W. Chālukyas Vikramāditya VI and Jaya-sīṃha III. By 1083 he had overrun the Pāṇḍya land, and subdued the south-west of the peninsula as far as the Gulf of Mannar, the Podiyil Mountain in Tinnevely district, Cape Comorin, Kōṭṭāru, the Western Ghats, and Malabar.

Goṅka I, prince of Vela-nādu, was ruling about 1070 as feudatory of Rājendra-Chōla, who adopted his son Chōḍa. See above, A.D. 880.

1071 Śaṅkara-dēva, Navākōṭ Ṭhākuri, succeeded his father Nā-gārjuna in Nepal about 1071-1072.

1074 Vighraha-pāla III, Pāla king of Bengal, succeeded his father Naya-pāla about 1074, and reigned at least 12 years. He was succeeded by his sons Mahī-pāla II, Śūra-pāla, and Rāma-pāla (c. A.D. 1080; see below), etc.

1075 Śānti-varman II, Kādamba of Hangal, son of Jaya-varman II, was ruling 1075-89 as feudatory of the W. Chālukya Sōmēśvara II.

Rāja-rāja I, E. Gaṅga of Kalīṅga-nagara, was reigning, in succession to his father Vajra-hasta.

1076 Ananta and his son Kalaśa of Kashmir having quarrelled, Kalaśa prepared to make war upon Ananta, whom he deprived of the treasures and stores at Vijayēśvara. In 1081 Ananta to avoid exile killed himself.

Vikramāditya VI, W. Chālukya viceroy of Banawasi, took the field against Rājiga of Vēṅgī, who had seized upon Conjevaram and deposed Para-kēsari-varman. His brother Sōmēśvara II, who had followed him, was captured, and Vikramāditya was proclaimed king of the W. Chālukyas. He reigned until at least 1125. He was suzerain of the Kādambas Kīrti-varman II, Śānti-varman II, and Tailāpa II of Hangal, the Sinda Ācha II, the Guttas, the Raṭṭas, Barma-dēva (in Banawasi and Santalige 1077), the Rāshtrakūṭa Dhādī-bhaṇḍaka (Dhādīa-dēva, at Sitabaldi near Nagpur 1087), the Pāṇḍya Tribhuvana-malla Kāma-dēva (in the Konkan 1112, in Nolamba-vāḍi 1121), the W. Gaṅga Udayāditya Gaṅga Permādi (in Banawasi and Santalige 1112), etc. Two younger brothers are mentioned in inscriptions, viz. Jaya-sīṃha III (viceroy in Banawasi, Santalige, Belvola, Puligere, and Basavalli, 1072-79, who

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A.D. 1076 raised a revolt which was soon suppressed), and Vishṇu-varḍhanā Vijayāditya (1064-66), likewise his son Jayakarna (1087-1121).

1077 Śoḍha, apparently a Kaḷachuri, was reigning 1077-1079, in succession to Maryādā-sāgara, in the neighbourhood of Kahla (Gorakhpur District).

1078 The E. Chālukya Vīra-chōḍa Vishṇu-varḍhana was appointed by his father Kulōttuṅga-Chōḷa I king of Vēṅgī, where his brother Mummaḍi-Chōḍa Rāja-rāja had previously ruled one year.

Vedura II, prince of Vela-nāḍu, was ruling (c. 1078) as feudatory of Vīra-Chōḍa. See above, A.D. 880.

Ananta-varman Chōḍa-gaṅga, E. Gaṅga of Kalinga-nagara, was crowned as successor to his father Rāja-rāja I, and reigned until c. 1142.

1080 Kṛishṇa, Kaḷachurya prince of Kālāñjara, to whom the dynasty of the KAḶACHURYAS OF KALYANI later traced their pedigree, was living c. 1080.

About this time lived Mā-gutta, from whom begins the dynasty of the GUTTAS OF GUTTAL, at first feudatories of the W. Chālukyas of Kalyani. He was followed by his son Gutta I, his son Malla (Malli-dēva, under the W. Chālukya Vikramāditya VI), his son Vīra-vikramāditya I, his son Jōyi-dēva I (A.D. 1181; see below), etc.

Rāma-pāla, Pāla king of Bengal, son of Mahī-pāla, succeeded about 1080. He killed Bhīma of Mithilā (Champaran and Darbhanga districts), and conquered his country. He also ruled over Assam. He was followed by his son Kumāra-pāla, his son Gōpāla III, Rāma-pāla's son Madana-pāla (at least 19 years?), and Gōvinda-pāla (A.D. 1161; see below).

Sāmanta-sēna, a Brahma-kshatriya, who is the first recorded member of the SĒNA dynasty, probably lived about this time. He was succeeded by his son Hēmanta-sēna, his son Vijaya-sēna (who defeated Nānya, Vīra, Rāghava, etc.), his son Ballāḷa-sēna (c. A.D. 1169; see below), etc.

1082 The Sinda Muñja, son of Sinda-rāja, son of Bhīma, with the title "Lord of Bhōgāvati," was ruling as feudatory of the W. Chālukya Vikramāditya VI.

Kāṇna II, a Raṭṭa prince, with the title "Lord of Lattālūr," was reigning, in succession to his father Sēna I, as feudatory of the W. Chālukya Vikramāditya VI.

1084 The E. Chālukya Chōḍa-gaṅga Rāja-rāja was appointed by his father Kulōttuṅga-Chōḷa I king of Vēṅgī, in succession to the former's brother Vīra-Chōḍa.

- A.D. 1087 Kārtavīrya (Katta) II, a Raṭṭa prince and feudatory of the W. Chālukya Vikramāditya VI, succeeded his elder brother Kanna II. He was followed by his son Sēna II or Kāla-sēna (1087-96?), who apparently also governed Kundi under Jaya-karṇa, son of Vikramāditya VI. Sēna II was followed by his son Kārtavīrya III (Kattama), his son Lakshmī-dēva I (Lakshmaṇa or Lakshmidhara), etc.
- 1088 The Kachchhapa-ghāta king Vikrama-siṃha was reigning in succession to his father Vijaya-pāla.
- 1089 Utkarsha, son of Kalaśa of Kashmir, and previously viceroy of Lohara, succeeded Kalaśa, but after reigning 22 days was dethroned by his brother Harsha, who became king. Harsha re-established suzerainty over Rajauri, but later lost it.
- 1090 Vāma-dēva, descended from a collateral of Aṃśu-varman, is said to have dethroned the Navākōṭ Thākuri Śaṅkara-dēva of Nepal about this time, and founded the second Thākuri dynasty. He is perhaps the same as Vāṇa-dēva, son of Yaśō-dēva, of whom an inscription of A.D. 1083 survives.
- 1091 Jōjalla (Yōjaka), Chāhamāna of Nadol, son of Jendra-rāja, was reigning. At one time he was in possession of Anhilwar. See above, A.D. 950.
- 1093 Rāma-dēva (Harsha-dēva) was reigning in Nepal. He was followed by Sadāśiva-dēva, Indra-dēva, Māna-dēva (A.D. 1139; see below), etc.
- Jaya-siṃha Siddha-rāja, Chaulukya king of Anhilwar, succeeded his father Karṇa. He defeated Yaśō-varman of Malwa and a prince Varvaraka. On his relations with Āśa-rāja of Nadol see above, A.D. 950.
- Mahī-pāla, son of Sūrya-pāla, Kachchhapa-ghāta of Gwalior, was reigning, in succession to his cousin (?) Padma-pāla.
- 1094 Ananta-pāla, Śilāhāra of the Northern Konkan, and son of Nāgārjuna, was reigning in succession to Mummuṇi. He apparently had some success in driving from the N. Konkan the Kādambas of Goa.
- 1097 Chandra-dēva, the Gāhaḍavāla king who conquered and established himself in Kanauj, was reigning, in succession to his father Mahī-chandra.
- 1098 Harsha of Kashmir was defeated in an expedition against the Dards of Dudkhut.
- Kīrti-varman, son of Vijaya-pāla, Chandella of Jajābhukti, was reigning in succession to Dēva-varman. He conquered the Kaḷachuri Karṇa, and was succeeded by his son Sal-lakshmaṇa-varman (said to have fought with success

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A.D. 1098 against the kings of Antarvėdī, Malwa, and Chėdī), his son Jaya-varman (A.D. 1117 ; see below), etc.

1100 About 1100 flourished Jōgama, a Kaḷachurya with the title "Lord of Kālaṅjara," who succeeded his father Kṛishṇa.

About this time lived Durjaya, with whom begins the dynasty of the KĀKATĪYAS OF ANUMAKONDA. He was succeeded by his son Bēta Tribhuvana-malla and grandson Prōla (c. 1160 ; see below), etc.

In the twelfth century perhaps lived the king Śūdraka, his son Viśva-rūpa, and his son Yaksha-pāla, of Gaya.

1101 Harsha of Kashmir was dethroned and killed by Uchchala and Sussala, sons of Malla, direct descendant in the third generation of Kānti-rāja, brother of queen Diddā. Uchchala succeeded, founding the Second Lohara dynasty.

1103 The Hoysala Ballāla I of Dōra-samudra was reigning, in succession to his father Eṛeyaṅga. He is recorded to have defeated a certain Jagad-dēva (? the Sāntara king of Paṭṭi-Pombuchcha-pura, a feudatory of the W. Chālukya Jagad-ēka-malla II).

1104 Madana-pāla, Gāhaḍavāla king of Kanauj, was reigning 1104-1109, in succession to his father Chandra-dēva.

Nara-varman, Paramāra king of Malwa, was reigning in succession to his brother Lakshma-dēva 1104-1107.

1108 The Kādamba Tailapa II of Hangal, son of Śānti-varman II, was reigning 1108-1129, apparently in succession to Kīrti-varman II, as feudatory of the W. Chālukyas Vikramāditya VI and Sōmēśvara III.

1110 Gaṇḍarāditya, Śīlāhāra of Kolhapur, son of Māra-siṃha, was reigning 1110-1135, with the title "Lord of Tagara."

1111 Uchchala of Kashmir was murdered. His brother Raḍḍa Śaṅkha-rāja reigned for one night ; Salhaṇa, a half-brother, was then made king.

Kīrti-pāla was reigning, in succession to his father Vikrama-pāla, over Uttara-samudra, apparently between Nepal and the Ghagra and Gandak.

Kanhara-dēva, son of Sōmēśvara, son of Dhārā-varsha, Nāgavaṃśīya Kshatriya king ("lord of Bhōgavatī"), was reigning in Bastar, Central Provinces.

1112 Salhaṇa of Kashmir was deposed, after reigning nearly four months, and was succeeded by Sussala, brother of Uchchala.

1114 Gōvinda-chandra, Gāhaḍavāla king of Kanauj, was reigning 1114-1154, in succession to his father Madana-pāla. His sons Āsphōṭa-chandra and Rājya-pāla were associated with him in the government in 1134 and 1143 respectively.

Jājalla I, Kaḷachuri of Ratna-pura, was reigning in succession to his father Pṛithvī-dēva I. He defeated

A.D. 1114 Bhuja-bāla of Suvarṇa-pura. He was succeeded by his son Ratna-rāja II (Ratna-dēva), who defeated the E. Gaṅga Ananta-varman Chōḍa-gaṅga.

1115 The Hoysala Viṣṇu-varḍhana (Biṭṭi-dēva, Biṭṭiga) of Dōra-samudra was reigning 1115-1137, in succession to his brother Ballāla I. He defeated Narasiṃha-varman and Adiyama, feudatories of the Chōlas, the Chōla Iruṅgōla, the king of Malwa, the Kādamba Jaya-kēśin II of Goa, the W. Chālukya Vikramāditya VI, the W. Gaṅgas of Talakad, the Pāṇḍyas and Tulus, Jagad-dēva (of Paṭṭi-Pombuchchapura?), the kings of Chen-giri and Malenad, etc., and attacked Conjevaram, Hangal, Koṅgu, Coimbatore, the Konkan, etc. In an invasion of the Chālukya territories he was defeated by the Sinda Ācha II and his son Permādi I, who is said to have besieged Dōra-samudra and taken his capital Bēlāpura. His kingdom, which was now independent, is said to have been bounded on the north by Sāvimala, the lower Naṅgali Ghat on the east, the Koṅgu, Chēra, and Annāmalai districts on the south, and the Bārakanūr Ghat on the west.

1117 Jaya-varman, Chandella of Jējā-bhukti, was reigning in succession to his father Sal-lakṣhaṇa-varman. He was followed by his uncle Prithvī-varman, the latter's son Madana-varman (A.D. 1129-1162; see below), etc.

1118 Sussala of Kashmir made an expedition against Sōma-pāla of Rajauri, but had to retire in spring 1119.

Vikrama-Chōla, son of Kulōttuṅga-Chōla I., succeeded his father as king of the Chōlas and suzerain of Vēṅḡi. He defeated the Telugu prince Bhīma (Vīman) of Kuḷam (Ellore), invaded Kālīṅga, etc., and reigned at least 17 years.

1120 Sussala of Kashmir was dethroned, and was succeeded by Bhikshāchāra (Bhikshu), son of Harsha's son Bhōja.

Yaśaḥ-karṇa, Kaḷachuri of Tripurī, was reigning 1120-1122, in succession to his father Karṇa. He is said to have conquered a king of the Āndhras.

The Kachchhapa-ghāta king Vīra-siṃha was reigning in Nala-pura. He was son of Śarada-siṃha, whose predecessor was Gagana-siṃha.

1121 Bhikshāchāra of Kashmir was dethroned and succeeded by Sussala, after reigning 6 months. War between them went on.

1122 About 1122 the family of the SINDAS OF YELBURGA appear in history. They traced their descent to Ācha I (Āchugi), his six younger brothers Nāka, Siṅga I, Dāsa, Dāva (Dāma), Chāvunḍa I, and Chāva, and Ācha's sons Bamma

A.D. 1122 and Siṅga II. Ācha II, son of Siṅga II, was a feudatory of the W. Chālukya Vikramāditya VI of Kalyani, and was reigning in 1122. He repulsed the Śilāhāra Bhōja I (before 1109) and the Hoysalas, Pāṇdyas, and Malapas, overran the Konkan, burned down Goa, etc.

1125 Vira Kērala-varman was reigning in Travancore.

1126 Sōmēśvara III, W. Chālukya of Kalyani, succeeded his father Vikramāditya VI. He was suzerain of the Kaḷachurya Permāḍi, the Kādamba Taila II of Hangal, the Kādamba Jaya-kēśin II of Goa, Vira Pāṇḍya, who ruled over the Nolamba-vāḍi district at Uchchaṅgi-durga, etc.

1128 Sussala of Kashmir was murdered. He was succeeded by his son Jaya-simha.

The Kaḷachurya Permāḍi (Para-mardin) of Kālāṅjara, son of Jōgama, was reigning in Tarda-vāḍi as feudatory of the W. Chālukya Sōmēśvara III of Kalyani.

1129 Madana-varman, Chandella of Jējā-bhukti, was reigning in succession to his father Prithvī-varman 1129-1162. He defeated the kings of Chēdi and Malwa, etc.

1130 Jaya-simha of Kashmir killed his rival Bhikshāchāra.

1134 Yaśō-varman, Paramāra king of Malwa, was reigning 1134-1135 in succession to his father Nara-varman. He was followed by his sons Jaya-varman and Lakshmī-varman (A.D. 1143; see below), etc.

1135 Tailapa II, Kādamba of Hangal, died about 1135, during or soon after a siege of Hangal by the Hoysala Vishṇu-vardhana, who for a time held possession of his territories. His sons Mayūra-varman II, Mallikārjuna, and Tailama are mentioned; the first of these was ruling in 1131, the second in 1132-44, the third in 1147.

1138 Jagad-ēka-malla II, W. Chālukya of Kalyani, succeeded his father Sōmēśvara III, and reigned until at least 1149. He was suzerain of Vijaya Pāṇḍya of Conjevaram, the Sinda and Raṭṭa chieftains, etc.

1139 Māna-dēva, Thākuri, great-grandson of Vāma-dēva, was reigning in Nepal.

1140 Arṇō-rāja (Avella-dēva), Chāhamāna king of Śākambharī, was reigning about 1140, in succession to his father Jaya-dēva.

1141 Narēndra was reigning in Nepal. He was succeeded by Narasiṃha, Ānanda (A.D. 1165; see below), etc.

Prithvī-dēva II, Kaḷachuri of Ratna-pura, was reigning 1141-1158, in succession to his father Ratna-rāja II.

1142 Rāya-pāla was reigning in Nadol 1142-1144; see above, A.D. 950.

Sēuṇa-dēva, Yādava of Sēuṇa-dēśa, was reigning, as feudatory of the W. Chālukya Jagad-ēka-malla II.

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- A.D. 1142 Kāmārṇava VI, E. Gaṅga of Kalinga-nagara, succeeded his father Ananta-varman Chōḍa-gaṅga.
- 1143 Lakshmī-varman, Paramāra of Malwa, was reigning as Mahā-kumāra, in succession (?) to his brother Jaya-varman. He apparently established himself independently in Malwa. Vijayāditya, Silāhāra of Kolhapur, was reigning 1143-1150, in succession to his father Gaṇḍarāditya. He is said to have restored the princes of Thāṇā and Goa, and aided Bijjala against the W. Chālukyas of Kalyani.
- Kulōttuṅga-Chōḷa II, son and successor of Vikrama-Chōḷa, was reigning in 1143. The E. Chalukya dynasty of Vēṅgī apparently ends with him. He reigned at least 14 years (until 1146).
- 1144 Permāḍi (Pemma) I, Sinda of Yelburga, was reigning in succession to his father Ācha II in Kisukad, Bagadage, Kelavadi, and Nareyangal under the W. Chālukya Jagad-ēka-malla II. He defeated Kula-śekhara, Chātṭa, Jaya-kēśin II of Goa, the Hoysala Viṣṇu-varḍhana, etc.
- 1145 Kumāra-pāla, Chaulukya king of Anhilwar, was reigning 1145-1169, having succeeded his uncle Jaya-simha about 1143. He defeated the Chāhamāna Arṇō-rāja and Ballāḷa of Dhārā, and conquered Malwa, about 1150. Ālhaṇa of Nadol was his feudatory.
- 1146 The Chōḷa Rāja-rāja II succeeded (his father?) Vikrama-Chōḷa, and reigned at least 15 years.
- 1147 Jaya-kēśin II, Kādamba of Goa, who had reigned in succession to his father Vijayāditya, as feudatory of the W. Chālukyas of Kalyani, died in 1147. He married a daughter of the W. Chālukya Vikramāditya VI, and ruled over the Konkan, Kavadi-dvīpa, Hayve, and Palasige. He was defeated by the Sindas Ācha II and Permāḍi I, possibly in an attempt to become independent. His successor was his son Śiva-chitta Permāḍi (Para-mardin), who reigned until at least 1174.
- 1149 Jagad-dēva, Sāntara prince of Paṭṭi-Pombuchcha-pura (Humcha), was ruling at Sētuvina Biḍu, as feudatory of the W. Chālukya Jagad-ēka-malla II.
- 1150 Taila (Tailapa) III, W. Chālukya of Kalyani, succeeded about 1150 his elder brother Jagad-ēka-malla II. Among his feudatories were the Kaḷachurya Bijjala or Bijjaṇa of Kālāṇjara, the Kādamba Śiva-chitta Permāḍi of Goa (in Banawasi), Vijaya Pāṇḍya in Conjevaram, the Sinda Chāvunḍa II (who apparently broke away from him), etc.
- 1151 Gayā-karṇa, Kaḷachuri of Tripurī, was reigning in succession to his father Yaśaḥ-karṇa.

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A.D. 1151 Rāghava, son of Ananta-varman Chōḍa-gaṅga, E. Gaṅga of Kāliṅga-nagara, succeeded Kāmārṇava VI about 1151.

1153 Vighraha-rāja (Viśala-dēva), Chāhamāna king of Śākambharī, was reigning 1153-1164, in succession to his father Arṇo-rāja.

Alhaṇa (Ahlādana), son of Āśā-rāja, Chāhamāna of Nadol, was reigning 1153-1161. He had three sons, Kelhaṇa, Gaja-simha, and Kīrti-pāla. He conquered the Saurāshṭrikas, and supported the Chaulukya Kumāra-pāla. See above, A.D. 950.

Indra-rāja, of the NIKUMBHA family, was ruling in Patna (Khandesh), apparently as feudatory of the Yādavas of Dēva-giri, with his son Gōvana III. This dynasty consisted of Kṛishṇa-rāja I, his son Gōvana I, his son Gōvinda-rāja, his son Gōvana II, his son Kṛishṇa-rāja II, his son Indra-rāja, etc.

1154 Jaya-simha of Kashmir died, and was succeeded by his son Paramāṇuka.

Hari-pāla, Śilāhāra of the Northern Konkan, was reigning.

1155 Narasiṃha, Kaḷachuri of Tripurī, was reigning in succession to his father Gayā-karṇa, 1155-1159.

The Kaḷachurya Bijjala or Bijjaṇa, son of Permaṇḍi, was ruling as nominal feudatory of the W. Chālukyas of Kalyani.

1156 Mallikārjuna, Śilāhāra of the Northern Konkan, was reigning. He was defeated by the Chaulukya Kumāra-pāla.

1158 Vijayāditya II was reigning as heir-apparent to his brother the W. Chālukya Taila III of Kalyani.

1159 By 1159 the Kaḷachurya Bijjala had assumed the title of an independent sovereign (Mahā-rājādhirāja). He usurped the greater part of the kingdom of the W. Chālukya Taila III, and at first made his capital at Annigere.

The Hoysala Narasiṃha I of Dōra-samudra was reigning in succession to his father Viśṇu-varḍhana.

1160 About this time the Kākatiya Prōla of Anumakonda was reigning, in succession to his father Bēta. He made prisoner the W. Chālukya Taila III, about 1161-1162, defeated a general Gōvinda-rāja, Guṇḍa of Mantra-kūṭa, Chōḍodaya (whom he reinstated), Jagad-dēva (of Paṭṭi-Pombuchcha-pura ?), etc.

1161 Vīra Ravi-varman was reigning in Travancore, 1161-1166.

Gōvinda-pāla, Pāla king of Bengal, apparently succeeded Madana-pāla. He was reigning in 1175.

1162 The W. Chālukya Taila III seems to have died about 1162. He was followed by his son Sōmēśvara IV, who was reigning 1173(?) - 1189. Sōmēśvara partially restored

A.D. 1162 the Chālukya power, by the help of his general Barma-rasa, who about 1161 had been in command at Banawasi under Bijjala (see below). Another feudatory was the Kādamba Kāma-dēva of Hangal, son of Tailama (see above, A.D. 1135).

- 1163 Paramānuka of Kashmir was succeeded by his son Avanti-dēva (Vanti-dēva).

Chāvūṇḍa II, Sinda of Yelburga, was reigning 1163-1169, in succession to his elder brother Permāḍi I. He had apparently freed himself from the suzerainty of the W. Chālukya Taila III of Kalyani. His sons Āchi-dēva (Ācha III) and Permāḍi II are mentioned in an inscription of 1163, his sons Bijjala and Vikrama in one of 1169.

The Chōḷa Rājādhirāja II succeeded Rāja-rāja II.

The Kākatiya Rudra-dēva of Anumakonda was reigning in succession to his father Prōla. He had defeated Domma, Mailigi-dēva (the Yādava Mallugi of Dēva-giri, or a younger brother of the Kaḷachurya Bijjala?), and a king Bhīma, and burnt the city of Chōḍōdaya. He was followed by his brother Mahā-dēva or Mādhava, etc.

- 1165 Ānanda or Nanda, Thākuri, son of Narasiṃha, son of Māna-dēva, was reigning in Nepal. He was succeeded by Rudra-dēva, Mitra (Amṛita), Ari-dēva, etc.

Kelhaṇa was reigning in succession to his father Ālhaṇa of Nadol. He defeated Bhillama of Dēva-giri and a Turushka. After him reigned his brother Kīrti-pāla, who defeated Āsala of Kirāta-kūṭa (Keradu in Jodhpur) and a Turushka army, and was followed by his son Samara-siṃha, etc.

The Kaḷachurya Bijjala was now reigning in Kalyani, having usurped the throne of the W. Chālukya Sōmēśvara IV.

Rāja-rāja II, son of Ananta-varman Chōḍa-gaṅga, E. Gaṅga of Kaliṅga-nagara, succeeded Rāghava about 1165.

- 1167 Prithvī-rāja I, Chāhamāna king of Śākambhari, was reigning 1167-1169, in succession to his uncle Vighraha-rāja.

Para-mardin, Chandella of Jējā-bhukti, son of Madana-varman's son Yaśō-varman, was reigning 1167-1201, in succession to Madana-varman.

Jājalla II, Kaḷachuri of Ratna-pura, was reigning in succession to his father Prithvī-dēva II.

- 1168 Vijaya-chandra, Gāhaḍavāla king of Kanauj, was reigning 1168-1169, in succession to his father Gōvinda-chandra.

The Kaḷachurya Sōmēśvara (Sōvi-dēva) succeeded his father Bijjala, and reigned in Kalyani until at least 1174.

- 1169 Ballāla-sēna, Sēna king of Bengal, was reigning, in succession

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A.D. 1169 to his father Vijaya-sēna. He was followed by his son Lakshmaṇa-sēna (see below), etc.

1170 Boppa-dēva (Vuppa) was made king of Kashmir on the death of Avanti-dēva.

Jayach-chandra, Gāhaḍavāla king of Kanauj, succeeded his father Vijaya-chandra.

Sōmēśvara, son of Arṇō-rāja, Chāhamāna king of Śākambharī, was reigning, in succession to his nephew Prithvī-rāja I. He seems to have been succeeded in this year by his son Prithvī-rāja II (Pithorā Rāi), on whom see below.

1171 Aśōka-valla, king of the Sapāda-laksha hill country, was reigning 1171-1176. Among his feudatories was Purushōt-tama-siṃha, king of Kama, son of Kāma-dēva-siṃha, son of Jaya-tuṅga-siṃha.

Vijayāditya II, Kādamba of Goa, was reigning in succession to his elder brother Śiva-chitta.

1172 Vīra Udaya-mārtaṇḍa-varman was reigning in Travancore.

1173 Ajaya-pāla, Chaulukya king of Anhilwar, was reigning 1173-1175, in succession to Kumāra-pāla.

The Hoysaḷa Ballāla II of Dōra-samudra succeeded his father Narasiṃha I as Mahā-maṇḍalēśvara, and later took the title of Mahā-rājādhirāja. By 1181 he had besieged Uchchangī and captured the Pāṇḍya Kāma-dēva; by 1192 he had defeated Bamma (Barma-rasa), the general of the W. Chālukya Sōmēśvara IV, and Jaitra-siṃha, the general of the Yādavas of Dēva-giri. He reigned until about 1220.

By Ballāla's victory over the Kaḷachuryas the Hoysaḷas first gained a footing north of the Tuṅga-bhadra, and crippled the Kaḷachuryas, though they did not occupy Banawasi until about 1192. Barma-rasa apparently now entered the service of Sōmēśvara IV.

Vīra Udaya-mārtaṇḍa-varman was reigning in Travancore.

1175 Jaya-siṃha, Kaḷachuri of Tripurī, was reigning 1175-1177, in succession to his brother Narasiṃha.

1176 Anaṅga, Dōr Raja, was reigning at Bulandshahr.

Mūla-rāja II, Chaulukya king of Anhilwar, succeeded his father (?) Ajaya-pāla about 1176.

1178 Bhīma-dēva II. (Abhinava Siddha-rāja), Chaulukya of Anhilwar, is said to have repelled in 1178 an invasion by Shihāb ud-Dīn Muʿizz ud-Dīn Muḥammad ibn Sām of Ghazni, and succeeded his brother Mūla-rāja II in Gujarat. His inscriptions are dated 1199-1238.

Hariśchandra, Paramāra of Malwa, was reigning 1178-1179 as Mahā-kumāra, in succession to his father Lakshmī-varman.

A.D. 1178 The Kaḷachurya Saṅkama succeeded his elder brother Sōmēśvara as king of Kalyani.

Bhōja-dēva II, Śilāhāra of Kolhapur, was reigning 1178-1194, in succession to his father Vijayāditya.

The Chōḷa Kulōttuṅga-Chōḷa III succeeded, and reigned at least 39 years. He made an expedition to the North, and entered Conjevaram. He defeated a son of Vīra Pāṇḍya, took Madura from the latter, and gave it to Vikrama Pāṇḍya. At Neṭṭūr he again defeated Vīra Pāṇḍya, but pardoned him and the Chēra king.

1179 Jassaka succeeded his brother Boppa-dēva of Kashmir.

Āhava-malla the Kaḷachurya succeeded his elder brother Saṅkama as king of Kalyani about 1179.

1180 Vijaya-simha, Kaḷachuri of Tripurī, was reigning 1180-1196, in succession to his father Jaya-simha.

1181 Ratna-rāja III (Ratna-dēva), Kaḷachuri of Ratna-pura, was reigning in succession to his father Jājalla II.

The Gutta Jōyi-dēva (Jōma) I of Guttal was reigning in succession to his father Vīra-vikramāditya, as a feudatory of the Kaḷachurya Āhava-malla. He was followed by his brother Gutta II.

1182 Pṛithvī-rāja II, Chāhamāna, defeated the Chandella Paramardin of Jējā-bhukti and captured Mahoba c. 1182.

1183 Siṅghaṇa the Kaḷachurya succeeded his elder brother Āhava-malla as king of Kalyani.

1184 Sōmēśvara IV, W. Chālukya of Kalyani, was reigning 1184-1189, in succession to his father Taila III. He overcame the Kaḷachurya Siṅghaṇa, and by the aid of Bomma (Brahma) recovered part of the Chālukya empire, reigning at Annigere. Later, probably through the victories of the Hoysaḷa Ballāḷa II, his power faded away.

1185 Aparāditya, Śilāhāra of the Northern Konkan, was reigning 1185-1186.

1186 Pṛithvīśvara, prince of Vela-nāḍu, was reigning at Pithapuram. See above, A.D. 880.

1187 Jaya-kēśin III, Kādamba of Goa, succeeded his father Vijayāditya II, and reigned until at least 1201.

The Gutta Vīra-vikramāditya of Guttal was reigning 1187-1213, in succession to his father Gutta II.

1189 The Kādamba Kāma-dēva of Hangal, son of Tailama, was reigning 1189-1196. He was apparently preceded by his elder brother Kīrti-dēva II. In 1189 he was a feudatory of Sōmēśvara IV of Kalyani, later apparently of the Hoysaḷa Ballāḷa II.

Āditya-rāma-varman was reigning in Travancore.

Aniyaṅka-bhīma, son of Ananta-varman Chōḍa-gaṅga,

A.D. 1189 E. Gaṅga of Kaliṅga-nagara, succeeded Rāja-rāja II about 1189.

1190 Jaṭa-varman Kula-śekhara, Paṇḍya king of Madura, succeeded and reigned at least 25 years.

1191 Prithvī-rāja II, Chāhamāna, with his allies defeated Mu'izz ud-Dīn (Shihāb ud-Dīn) Muḥammad ibn Sām of Ghazni at Tarain, near Thanesar, and the latter retired to Ghazni.

Bhillama, Yādava of Dēva-giri, was reigning in succession to his father Karṇa. He is said to have slain a Hoysaḷa prince and captured Kalyani, founded Dēva-giri (Daulatabad) as his capital, etc. About this time he was defeated by the Hoysaḷa Ballāḷa II at Lakkundi, and apparently died soon afterwards. He was also defeated by Kelhaṇa of Nadol.

Bhillama was succeeded by his son Jaitugi I, who is said to have overcome a king Rudra of Trikalīṅga and made the Kākatiya Gaṇa-pati king of Telingana.

1192 Prithvī-rāja II, Chāhamāna, besieged and reduced Tabarhindah, but was defeated with his allies by Mu'izz ud-Dīn Muḥammad ibn Sām near Thanesar. He was captured and executed. His son was made viceroy of Ajmer.

Karṇa-rāja, Sōmavaṃśīya Rāja of Kākaira, brother of Sōma-rāja and Raṇa-kēśarin and son of Vōpa-dēva, son of Vyāghra-rāja (Vāgha-rāja), son of Siṃha-rāja, was reigning.

1193 Kuṭb ud-Dīn Ibak captured Delhi (which Mu'izz ud-Dīn Muḥammad ibn Sām made his capital), Kālānjara, and Mahoba.

Chandra-sēna, last of the Dōr Rājas of Baran, is said to have perished in this year, after resisting Kuṭb ud-Dīn.

1194 Mu'izz ud-Dīn with Kuṭb ud-Dīn defeated Jayach-chandra of Kanauj and captured his stronghold at Asni.

Muḥammad ibn Bakhtiyār, the general of Kuṭb ud-Dīn, after seizing Bihar, captured Nadia and overthrew the Sēna king Lakshmaṇa-sēna, son of Ballāḷa-sēna.

Viśva-rūpa-sēna, son of Lakshmaṇa-sēna, seems to have maintained some kind of rule for at least 14 years.

Daśa-ratha, younger brother of Aśōka-valla of Sapadalaksha, was living.

1195 Kuṭb ud-Dīn suppressed a revolt in Ajmer under a brother of Prithvī-rāja II, invaded Gujarat, defeated the army of Bhīma-dēva II, and sacked Anhilwar.

Vīra Rāma-varman was reigning in Travancore c. 1195-1215.

1196 Kuṭb ud-Dīn had to retire before the army of Bhīma-dēva II into Ajmer. He with Mu'izz ud-Dīn successfully

A.D. 1196 attacked Thangir (Byana); he then invested Gwalior, which capitulated to him after about a year.

Kāma-dēva, Kādamba of Hangal, about 1196 or a little before it repelled an attack of the Hoysaḷa Ballāḷa II upon Hangal. A later attack by Ballāḷa was successful.

1197 Jagad-dēva succeeded his father Jassaka as king of Kashmir.

Kuṭṭb ud-Dīn Iḃak invaded Gujarat, defeated Bhīma-dēva II, and again took Anhilwar.

1198 Rāja-rāja III, E. Gaṅga of Kalinga-nagara, succeeded his father Aniyāṅka-bhīma about 1198.

1200 Udaya-varman, Paramāra of Malwa, was reigning as Mahākumāra, in succession to his father Hariśchandra.

APPENDIX

Eras

WE may here briefly note the chief of the various eras which were used in India for marking the years:

Originally no continuous era was used. If it was considered necessary to mark the secular date of an event, it was registered by the year of the reign of the local king in which it happened. Sometimes, however, a king on coming to the throne carried on the years of his predecessor into his own reign, thus creating a dynastic era. This often happened on the rise of a new dynasty, which might signalise its accession by dating all events by an era starting from the coronation of its founder. Such a mode of reckoning might continue for many centuries and spread to many countries, or it might speedily fall into disuse; its fate depended upon the fortunes of the dynasty, and other circumstances. Sometimes again a king might ordain the commencement of a new era to commemorate some glorious event in his reign. Lastly some eras were based on astronomical calculations, and others on events in religious history.

To the astronomical class belong the Graha-parivṛitti cycle of ninety years, starting theoretically from 24 B.C., which is sometimes found in the south; the Bṛihaspati cycle of sixty years, based on a twelve-years cycle of Jupiter; the Kali era, supposed to begin from 3102 B.C. (see below, Astronomy and Cosmography), and perhaps the Kollam cycle of a thousand years or era of Paraśu-rāma used in Malabar, of which the epoch is A.D. 825, and which begins each year with the entrance of the sun into Virgo in the month Āśvina. The Saptarshi or Laukika era, used in Kashmir, is based upon the theory of a revolution of Ursa Major every two thousand seven hundred years. In practice, however, it is reckoned in cycles of a hundred

years, beginning in the twenty-fifth year of each century of the Christian era ; hence to equate a Saptarshi date with ours we must add to it the number of centuries from the beginning of the Christian era plus twenty-four or twenty-five. The term "Saptarshi" is used when the era is counted in full ; when the date is abridged by being given in the 100-year cycle, it is called "Laukika" or "Lōka-kāla."

Of the eras based upon historical events the most important are the Vikrama and the Śaka or Śālivāhana. The Vikrama era, of which an explanation is given above, p. 42, starts from 58 B.C. (the bright fortnight of the month Chaitra according to the northern calendar ; but it originally began with Kārttika). The Śaka era, which is connected with the dynasty of the Western Kshatrapas, and may have been founded by Nahapāna, begins with the bright fortnight of Chaitra, A.D. 78. The Gupta era is that which began with the accession of Chandra-gupta I in A.D. 319-320, and was continued in the Valabhī-samvat era. The Traikūṭaka, Kaṭachuri, or Chēdi era has for its first current year A.D. 248-9. The Chālukya-Vikrama era is reckoned from A.D. 1075-6, in which the Western Chālukya Vikramāditya VI came to the throne. A Gāṅga era was current from A.D. 590 for some time. The Harsha era marks the accession of Harsha-var dhana, its epoch being A.D. 606-7. The Virōdhikṛit era was established in A.D. 1191-2 by the Hoysaḷa Ballāḷa II to signalise his victory over the Yādavas. The Lakshmaṇa-sēna or Sēna era of Bengal began on October 7, 1119. The Śiva-simha era of Gujarat appears to have begun on March 19, 1113. The Ānanda-vikrama era of Pṛithvī-rāja II has for its initial year A.D. 33. The first current year of the Newar era is A.D. 878-9. The Bengali San begins from A.D. 593-4. Besides these there are a number of minor eras, mostly obsolete or obsolescent, which it is needless to specify.

From very ancient times the Buddhists recorded events by the years from the death of Gautama Buddha ; but the system now in vogue in Ceylon and Further India, which was established in the twelfth century, wrongly starts from 544 B.C. The Jains reckon from 528 B.C., in which year their founder Mahā-vīra or Vardhamāna is said to have died.

CHAPTER III

LAW AND GOVERNMENT

1. *The Sources.*—The chief sources of Hindu law are the ancient text-books which embody the teachings of different Brahmanic schools on *dharma* or civil and religious duties. The most important of these, in the order of their relative antiquity, are the following :—the Gautama-dharma-śāstra ; the Vasishṭha-dharma-śāstra, the text-book of a northern school ; the Baudhāyana-dharma-sūtra, belonging to the South ; the Āpastamba-dharma-sūtra, a work probably composed in the third or fourth century B.C. between the Gōdāvarī and Kṛishṇā rivers ; the Hiraṇyakēśi-dharma-sūtra, connected with the Āpastamba school, and apparently belonging to the region between the Sahyādri and the south-western coast ; the Viṣṇu-dharma-śāstra, which in parts is quite ancient, but was cast into its present form about the third century A.D. ; the Mānava-dharma-śāstra, most famous of all, and commonly known as the Laws of Manu, which in its chief parts is not later than the second or third century A.D. ; the Yājñavalkya-smṛiti, which was perhaps composed in the fourth century A.D., and is the standard code of the Mithilā school ; and the Nārada-smṛiti, of about 500 A.D. Of the important code ascribed to Bṛihaspati large fragments survive ; and there are numerous minor codes of varying antiquity.

It should be remembered that these works and the others that are based upon them represent only Brahmanic law, which, though usually accepted by the

“Aryan” elements of Hindu society and those sections which came under the Aryan influence, was very different from the law and customs of the other elements of the population, both civilised and barbarous. Some of these discrepancies were mentioned and deplored by the Brahmanic legists, and a few will be spoken of in the following pages ; but most of them must be passed over in silence. It would be instructive if one were to compile a full account of non-Aryan laws and customs of India, for in practice these have always played an important part in the social system of Hindustan.

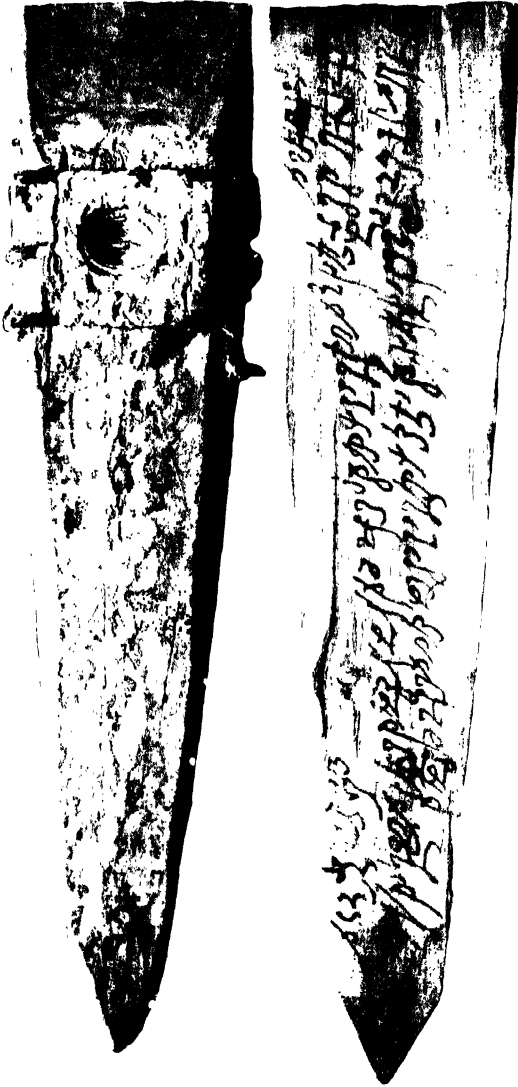
I.—THE STATE AND THE ORGANISATION OF SOCIETY

2. *The King*.—Ancient India was divided into a vast number of states, and the centre of each state was its king. In Vedic times the most prominent attribute of the king was that of the war-lord, and the position of the Vedic king in many respects resembles that of the *basileus* or *anax* of the Homeric epics. He led the armies of his tribe to battle, presided in state over their assemblies, where his word was usually authoritative, and lived in considerable luxury with his wives, priests, and courtiers in a wooden palace or stone fortress. He was elected, at least nominally, by the assembly of free-men. The course of events ripened these powers into unmitigated absolutism. The gradual crystallisation of the larger part of society into village communities favoured the growth of local particularism ; its cross-division into sharply divided castes, based upon the theory of the semi-divinity of the Brahmans, who looked to the king for the secular arm in support of their spiritual authority, strengthened his powers and gave him the rank of a vicegerent of heaven ; and thus as society became more complex and developed into an infinitely elaborate organism, the vast machinery needed for maintaining it in order was centralised under the

direction of the king, assisted by ministers, a large staff of officials, and an enormous host of secret agents working with more than Machiavellian methods in his service.

We have the good fortune to possess one early book, the Kautīliya-artha-sāstra, which in the form of a manual of political economy and polity presents a vivid realistic picture of political and social life in ancient India, which supplements the somewhat meagre and often idealistic descriptions of the epic and other early literature.¹ Combining our information, we see that the life of the king, though surrounded by all the circumstances of Oriental pomp and luxury, was withal busy and strenuous. The day and night were each divided into eight *nāḷikās* (about $1\frac{1}{2}$ hours). During the first *nāḷikā* of the day, he was expected to examine accounts of receipts and expenditure and arrangements for defence ; during the second, the business or suits of his subjects ; during the third he bathed, dined, and studied religious texts ; in the fourth he received cash in payment of revenue and attended to the appointment of officials ; in the fifth he corresponded with his councillors, and considered the reports of secret agents ; the sixth was given to amusement and prayer ; in the seventh he reviewed his troops ; and in the eighth he discussed military plans with his commander-in-chief. In the first *nāḷikā* of the night he received reports from secret agents ; in the second he bathed, supped, and studied ; in the third the signal was given for the royal *couchée*, and the fourth and fifth were spent in sleep ; in the sixth he arose, and prepared himself for the day's labour by meditation ; in the seventh he considered the working of his administration, and gave his orders to secret agents ; and in the eighth he went into court, after receiving the blessings of his priests and preceptors,

¹ It should be read in combination with the *Sabhā-parva* and *Rājadharmānūsāsana-parva* of the *Mahā-bhārata* in particular.



WOODEN TABLET FOR WRITING, FROM KHOTAN

(see page 220)

consulting with his astrologer, physician, and head cook, and reverencing with circumambulation a cow, calf, and bull.¹ The royal palace was situated in a fortress, which, according to the Kautīliya (ii. 3), was to be surrounded by three moats full of water, of the width of 14, 12, and 10 *daṇḍas*, and made of stone or brick. At a distance of 4 *daṇḍas* from the inner ditch was to be a rampart of pressed mud 6 *daṇḍas* in height and 12 *daṇḍas* in breadth, surmounted by brick parapets and square towers; between each tower was to be a cloister (*pratīḥ*). The palace contained a series of reception-halls; in the first of these the king on rising from his bed was to be received by a bodyguard of women armed with bows,² in the second by chamberlains, in the third by the dwarfs, mountaineers (*Kirātas*), and hunchbacks attached to the harem, and in the fourth by his ministers, kinsmen, and warders, after which the business of the day began.

3. *Civil Service*.—Besides his ministers, the king carried on his administration through a large staff of major and minor officials, assisted by a host of spies, *agents provocateurs*, and other *instrumenta imperii*. By means of them he levied taxes, customs, excise, and tolls, periodically assayed weights and measures, regulated market-prices, and maintained police. He had a monopoly of mines, salt, elephants, timber, saffron in Kashmir, fine fabrics in the east, horses in the west, etc.; his government carried on some manufactures in State factories, constructed when necessary trade-routes and markets and otherwise created facilities for cattle-breeding and commerce, built holy places and reservoirs or aided others to build them, and exercised ownership over fishing, ferrying, and trade in vegetables. He also fulfilled most of the functions of the modern poor-law

¹ Kautīliya, i. 193; Yājñavalkya-smṛiti, i. 326 ff.

² Megasthenes (frag. xxvii.) speaks of a similar custom; but the Mahābhārata (Sabhā-p. v. 87) describes the bodyguard as swordsmen in red coats.

in respect of orphans and widows ; and in this connection it may be noted that the Kautīliya (ii. 1) recommends the infliction of fines of 12 *paṇas* upon an able-bodied person of either sex who neglects to maintain a child, wife, husband, parents, or young brother or sister, upon a man who enters a religious order without providing for his wife and sons, and upon a person who without authority takes a woman into a religious order. The system of revenue-administration in a state well conducted according to ancient Indian ideas is set forth in the Kautīliya, which we may summarise.

A Collector-General supervised and gathered in the revenues from fortified towns, the provinces, mines, gardens, forests, quadrupeds, and traffic. In towns the sources of income were from customs, excise, fines, fees for assaying weights and measures, police, currency, fees for passports, duties on slaughterhouses and manufacture of oil and clarified butter, salt dues, gate-dues, fees for licences paid by certain trades, dues from religious foundations, special imposts, etc. ; in the provinces, from agricultural produce, Crown lands, dues for religious purposes, taxes in cash, and customs levied on boats, ships, and traffic. His local representatives were the Gōpas and Sthānikas, with their respective staffs of officials. The Gōpa had charge of five or ten villages, in which he supervised the maintenance of boundaries and the execution of gifts, sales, and mortgages, and kept registers in which were recorded the details of the land-survey and the number of inhabitants of every house according to their castes and trades, with details of the slaves, labourers, and animals therein, as well as specifications of the taxes and other imposts payable by each household and estimates of every person's income. The Sthānika had charge of a district, in which he discharged functions similar to those of a Gōpa. Villages were classified either as exempt from taxation, or as supplying soldiers, or as paying taxes in gold, cattle,

grain, or raw material, or as furnishing free labour, or as supplying dairy produce.

A Superintendent of Customs kept offices at the gates of fortified towns, where a staff of officials registered full details as to the merchants passing in or out. When goods were brought thither, their owners publicly offered them for sale, and the tolls were levied on the basis of the prices thus realised. Weapons, armour, metals, carriages, precious stones, grains, and quadrupeds were sold outside the toll-gates free of customs; wares for marriages, gifts to the king, goods to be stored in the royal warehouses, and commodities for religious purposes and for the use of women in childbirth were admitted free of toll. The officials levied fines for infringement of regulations, e.g. twice the toll for coming without a passport, eight times the toll for presenting a forged passport, $1\frac{1}{2}$ *paṇas* per bullock-load for presenting a fraudulently altered pass, 3000 *paṇas* for smuggling. Goods could not be sold in the place where they were grown or manufactured, but customs dues were not levied upon them until they were offered for sale.

A Superintendent of Frontiers policed the borders, issued sealed passports, which had to be presented later to the officials of the Superintendent of Customs, and levied a toll (1 *paṇa* on each load of single-hoofed beasts, $\frac{1}{2}$ *paṇa* per load of double-hoofed quadrupeds, and $\frac{1}{16}$ *paṇa* on each load carried on the head) upon all traffic passing the frontier.

A Superintendent of Passports issued passes to every traveller, for which the fee was 1 *māsha*.

A Superintendent of Excise controlled the sale of liquor and intoxicating drugs. Foreign liquor had to pay an excise due of 5 per cent., with an additional 5 per cent. on the sale price. Taverns were allowed only in towns, and not too near to one another, and the quantity of liquor sold in them was limited. They were

furnished with chairs and couches, and flowers and scents were provided in them.

A Superintendent of Mines supervised the working of the mines, which were a monopoly of the State, and of the trade in the goods manufactured from their products. Mines might be leased out to private persons, who paid a fixed rent and a share in the profits (from $\frac{1}{5}$ to $\frac{1}{6}$ of the output), besides an extra 5 per cent. in cash or kind, an assaying fee of $\frac{1}{8}$ *pana* per cent. on the output, tolls, compensation for loss incurred, a composition fee for possible offences, special fines for infringement of rules, and 8 per cent. super-tax.

A Superintendent of Ocean-mines collected revenue from pearls, coral, shells, salt manufactured from seawater, etc. Lessees of saltfields paid besides their rent $\frac{1}{6}$ of the salt manufactured by them, which the Superintendent sold so as to realise, in addition to its full market value, 8 per cent. and 5 per cent. in super-taxes, besides the assaying fee of $\frac{1}{8}$ *pana*. Only students of the Vēda, ascetics, and labourers were allowed to carry salt for their food.

A Superintendent of Agricultural Produce supervised the cultivation of Crown domains, and collected the produce in accordance with the conditions on which they were worked. He levied from lessees of these lands $\frac{1}{5}$ of the grain grown by manual irrigation, $\frac{1}{4}$ of the grain irrigated by water carried on the shoulder, $\frac{1}{3}$ of that irrigated by pumps, and $\frac{1}{4}$ of that irrigated by letting in water from streams, lakes, or wells, with an additional $\frac{1}{4}$ or $\frac{1}{5}$ of the total produce.

A Superintendent of Commerce fixed rates of sale of all commodities, and arranged suitable markets and other conditions for the disposal of goods belonging both to the State and to private persons. He levied an impost of $\frac{1}{16}$ on commodities sold by cubic measure, $\frac{1}{20}$ on those sold by weight, and $\frac{1}{11}$ on those vended by count.

A Superintendent of Warehouses received the accounts of agricultural produce, taxes from provincial lands, trade in agricultural produce, manufacture of clarified butter, oil, etc. He had charge of the proceeds of various taxes, viz. those paid by villages collectively, the usual royal cess of $\frac{1}{6}$ on agricultural produce, and imposts paid for provisioning the army, for religious purposes, as subsidies, as super-taxes, and for various special occasions.

A Superintendent of Navigation had charge of all traffic and transit by water. He policed the rivers and seashore, provided State boats, and collected all tolls levied at ferries, harbour dues and customs, cess on riverside and seaside villages, and $\frac{1}{6}$ of the proceeds of all fisheries.

A Superintendent of Forests had the care of the woods, which were the property of the Crown, fined persons who damaged timber, collected wood and other products of the forests, made productive works in them, and manufactured from their produce articles necessary for life or the defence of fortresses.

A Superintendent of Public Play supervised the gambling-halls, for though some writers condemned gamblers as "public thieves," this puritanic attitude was opposed to general practice and the verdict of several weighty legal authorities, who regarded gambling as a legitimate sport for the higher classes. According to the Kautīliya, it was to be carried on only in licensed establishments. The Superintendent of Public Play supplied gamblers with dice, charging a fee of $\frac{1}{4}$ *māsha* per pair, besides which he received 5 per cent. of the bank and certain other fees for license, hire of rooms, etc., and he was expected to enforce fair play.

A Superintendent of Courtesans had the delicate office of looking after the public women, controlling their fees, expenditure, and inheritances. Courtesans paid to the State the earnings of two days in every

month. Two of them were kept in the royal palace, with salaries of 1000 *paṇas* per annum each ; they might release themselves by a payment of 24,000 *paṇas*, and their sons by half of this sum. Their property on their death went to their daughters, if they had any ; if not, to the king.

The Kauṭīliya introduces us to many other officials of a paternal administration, such as the Superintendents of the Mint, of Gold, of Weights and Measures (who stamped weights, etc., levying a fee of 4 *māshas* and a daily tax of 1 *kākaṇī*), of Slaughter-houses, of State Cattle, etc., and describes in picturesque detail the methods by which a king who had exhausted all the ordinary resources of official exaction raised funds by means of "benevolences." In such cases he might take $\frac{1}{3}$ or $\frac{1}{4}$ of the agricultural produce of rich lands, or grow summer crops, upon which all persons charged with offences might be forced to labour, or levy an impost of $\frac{1}{6}$ of the forest-produce or various commodities, or $\frac{1}{2}$ of ivory and skins, or raise funds by allowing his subordinates to practise all kinds of frauds and impostures upon foolish and misguided persons, or to decoy them into wrongdoing. The picture of revenue-administration drawn in the Kauṭīliya, though in some respects perhaps theoretical, is evidently in its main outlines true to life, and depicts a society choking in the deadly grip of a grinding bureaucracy. On every branch of industry lay the dead hand of taxation ; and probably the bitterest part of all was the system of super-taxation, by which the State levied additional dues of 8 per cent. (*rūpika*) on cash paid into the treasury, 5 per cent. (*vyāji*) on cash and goods in kind to cover the difference between the royal and market weights and measures, and an assaying fee of $\frac{1}{8}$ *paṇa* per cent. Nominally Hindu polity held the principle of the Roman emperor, *pastoris est tondere, non deglubere* ; in practice it far overshot the mark.

4. *The Land and the Village Communities.*—The village was an organisation of extreme antiquity in India, and was based upon the bond of the family or the clan consolidated by territorial ownership. The original tie of real or assumed kinship between the various households constituting the village gradually gave way to the idea of ownership in the same territory, and thus arose the conception of the village as a political unit in the social organism, composed of a limited number of full-blooded Aryan agricultural families with their native serfs and a considerable admixture of persons of various degrees of racial purity, whose social status or caste was regulated by their blood or occupations, or by both factors. The fields attached to the village, which were usually fenced in, were the private property of the villagers; but around the village lay a common and undivided pasture-ground (600 feet wide in the smaller communities, according to *Manu* viii. 237 and *Yājñavalkya* ii. 167), on which grazed the villagers' cattle, guarded by herdsmen. In some respects the natives of each village formed a unit in the eyes of the law: certain taxes had to be paid by them collectively, and if stolen cattle could be traced to a village all the inhabitants bore joint responsibility. Each village was under the control of a headman, who was appointed by the king, though his office was usually hereditary; he regulated local police and taxation, handing over the proceeds of the latter to his superiors. The *Mahā-bhārata* (*Sabhā-p.* v. 80) speaks of five officials of the village, who were, according to the commentator, the headman, the tax-collector, the arbitrator between the latter and the peasantry, the recorder, and the witness. According to the *Mahā-bhārata* (*Śānti-p.* lxxxvii. 3 ff), there were higher officials, each superintending the headmen of ten villages, and still higher functionaries controlling groups of 20, 100, and 1000

respectively. The village headman received the jungle products of his district, of which he kept part and gave the rest to the controller of the local Ten, who in turn made a similar return to the controller of the Twenty, and so on. The controller of a Hundred was paid as stipend the income of one village, the controller of a Thousand the revenue of a small town.¹ On the administration of Gōpas and Sthānikas see above, § 3.

Besides the villages held by the inhabitants on ordinary tenure, there were many estates given by the Crown or its representatives to priests and religious teachers (*brahma-dēya*), which were free from taxes and fines. Other classes of persons also might hold fiefs; as such the Kauṭīliya mentions Civil Servants, village accountants, physicians, veterinary surgeons, etc., and speaks of their estates as inalienable (ii. 1). The free *brahma-dēya* estates were not always inalienable; the Kauṭīliya recommends that their holders should be allowed to sell or mortgage them to other persons of similar qualifications, but to no one else, under a penalty of 3000 *paṇas*, and it prescribes the same fine for ordinary cultivators who should sell or mortgage their estates to any but cultivators, and for holders of tax-paying land who should reside elsewhere than in villages of taxpayers. It also gives some interesting rules for the management of villages, advising that no halls for sport or play should be tolerated in them, and that no religious persons except *vānaprasthas* (hermits) and congregations of local origin and no

¹ With this grouping may be compared the Kauṭīliya (ii. 1), which recommends that when the king founds new villages they should contain each not less than 100 and not more than 500 families of Sūdra cultivators, and their boundaries should be of one or two *krōśas*. In the midst of 800 villages should be founded a *sthānīya*, in the midst of 400 a *drōṇa-mukha*, in the midst of 200 a *khārvaṭika*, in the midst of 10 a *saṅgrahaṇa*. The commentators on the Jain scriptures say that a *drōṇa-mukha* (Prakrit *dōṇa-muḥa*) is a place to which there is access by land and water, a *karvata* (Prakrit *karvada*) a mean town. Cf. also Manu vii. 114 ff.

companies except local co-operative guilds should be admitted to them.

The Kauṭīliya, with other works, often mentions Crown domains and forests. The elephant-forests were under special police, and the penalty for killing an elephant was death. On the other hand, the Mahā-bhārata, while claiming the possession of elephants for the king, makes no mention of Crown lands, and speaks of forests, mountains, rivers, and fords as ownerless, indicating that the public had free use of them and their produce, and could kill or capture any animals except elephants. The Kauṭīliya also speaks of the king's hunting-park : it was to be surrounded by a ditch, to have one entrance, and to be stocked with tigers and other wild animals deprived of their claws, so that the king could indulge in sport without danger to his royal person (ii. 2).

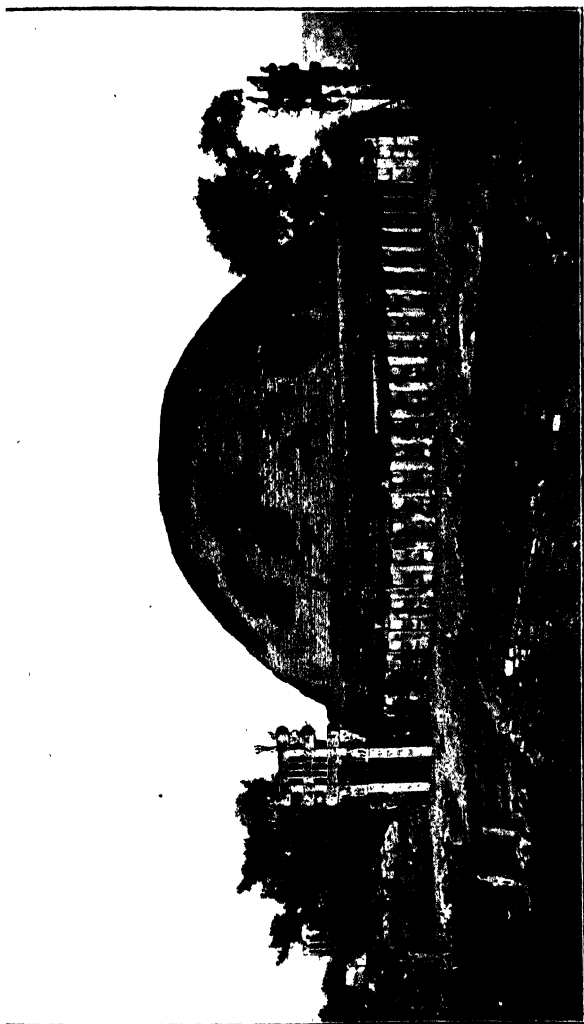
Irrigation has always been one of the chief needs of India, and the better rulers paid great attention to it. The Mahā-bhārata regards it as a king's duty to maintain reservoirs (Sabhā-p. v. 77). The great Maurya emperor Chandra-gupta had a special Irrigation Department in his Civil Service, which apportioned the supply of water according to the extent of the fields by means of canals connected by sluices, and apparently levied a water-rate. His great dam at Girnar survived until A.D. 150, and was then rebuilt by Rudra-dāman ; in 458 it again needed repairs, and was restored by the viceroy of Skanda-gupta. Chandra-gupta also had a Department of Communications, which made a trunk road 10,000 stadia in length from the North-Western frontier to Pāṭaliputra, kept the roads throughout the kingdom in proper condition, and set up sign-posts at intervals of 10 stadia.

5. *Town Administration.*—The municipal administration of Pāṭaliputra under the Maurya emperor Chandra-gupta at the end of the fourth century B.C. is

described by Megasthenes, who resided in it for some time as ambassador of Seleucus Nicator. He relates that it was under the care of a council of thirty officials, who formed six committees of five members each. These committees respectively (1) regulated the conditions of industry and handicrafts, (2) supervised foreigners in the city, attended to their needs, and when they died buried them and restored their property to their heirs, if they presented themselves; (3) registered births and deaths; (4) regulated sales, issued licenses to traders, and endeavoured to make them use just weights and measures; (5) similarly regulated manufactures; and (6) levied one-tenth of the value of goods sold, under penalty of death.

The Kautīliya (ii. 36) speaks of each town as being under the administration of a prefect (*nāgaraka*), under whom were *gōpas* in charge of groups of ten to fourteen families. He kept a register of all persons who came in or went out of the town and a record of the names, professions, income, expenditure, etc., of every inhabitant, and enforced the various municipal regulations, such as the sanitary byelaws, the place of residence allotted to each class of the population, the times and markets assigned to the various branches of trade, and the necessary precautions against fire, for which purpose our author recommends that all cooking should be done outside the houses, that five earthenware jars of water should stand in front of every house, and that axes, baskets, etc., should be kept in readiness.

6. *Corporations*.—There were many guilds and commercial corporations, who were often strong enough to bring about "corners" in the markets and otherwise oppress the public, unless checked by the *zabar-dasti* of the king's authority. They carried on manufactures, agriculture, and trade of all kinds, each member contributing a certain amount of capital, and



THE GREAT STŪPA OR TOPE OF SANCHI, FROM THE NORTH-EAST

(see page 23f)

receiving a proportional share of the profits. The law-books prescribe that in the case of craftsmen the profits shall be divided between apprentice, journeyman, skilled workman, and master in the proportion 1 : 2 : 3 : 4 respectively ; a master-builder, tanner, or ditch-cutter should receive twice, a master musician $1\frac{1}{2}$ times as much as the ordinary share.

II.—THE FAMILY

1. *The Household*.—The unit of Hindu society is the household, or the family in the narrower sense, comprising a patriarch, his wives, his unmarried daughters, and his sons, with their wives and descendants. This social group had in ancient times a common dwelling, and lived, ate, worshipped their gods, and enjoyed their estate in common. At the head was the patriarch, whose authority was absolute. He represented all the members of his household before the law, and claimed absolute obedience from them. The property, women, and slaves of his sons belonged to him, and some authorities even allowed him to sell, give away, or cast out his sons, though others forbade him to sell them, and restricted his right of casting them out to cases of grave offences. His power was further limited by a rule that his sons had equal rights with him over property inherited from their grandfather ; and in later law-books he was forbidden to sell the real property and slaves acquired by him without the consent of all his sons. He was allowed by some authorities to divide his own earnings among his sons ; but he could not be made to divide up the estate against his will.

With the father of the household was associated the mother, who received as much, and sometimes even more, reverence. Women *per se*, however, did not rank high in the eyes of the law, which laid down as a

principle that a woman is for all her life in tutelage, first to her father, then to her husband, and lastly to her son. A wife who bore only daughters or no children at all could be superseded by her husband marrying another woman, who then took precedence of her. Even under the most favourable conditions the nuptial bed was not one of roses for the wife. She was expected to show her devotion to her husband by the most humble and minute services, preparing all the meals of the household, eating the food left by her husband and sons, washing the kitchen vessels, smearing the floors with burnt cow-dung, and respectfully embracing her lord's feet at bedtime.

2. *Division and Inheritance of Estates.*—The estate of a household seems to have been regarded in the earlier ages as indivisible; but in course of time some kinds of property came to be treated as divisible, and gradually the whole view changed. The father could portion out the estate among his family, with certain restrictions, or empower his sons to do so. Property that he had himself acquired might be apportioned by him in various ways, and the ancient rule of giving the largest share to the eldest son tended to be superseded; but over inherited property the sons had equal authority with their father. The females of the family had originally only a right to alimony; but the law became more generous to them, the school of Yājñavalkya, for example, prescribing that when a man divides his estate he shall give to each wife the share of a son, unless she has received *strī-dhana* (below, ii. § 3), and to each daughter one-fourth of the share of a son, to defray the expenses of marriage (Yāj. ii. 115, 123, 124).

Wills were not made by the ancient Hindus. When the head of a household died, or forfeited his position by a civil death, such as was entailed by entrance into a religious order, retirement into a hermitage, expulsion from his caste, etc., the usual rule was that his estate

was at once divided.¹ If no division was made, the eldest son took the place of his father as head of the household ; and if he were unfit, he might be superseded by a younger brother or kinsman. It sometimes happened that after a division had been made the brothers demanded that the estate should be consolidated again. If this was done, the members of the family (now styled *samśṛishṭin*) forfeited any claims to advantage that they previously had through precedence of birth.

The conditions of inheritance were regulated by religious law, which prescribed that offerings of *piṇḍas*, or meal balls, water, etc., should be offered in each family periodically to the deceased ancestors, from the great-grandfather to the father of the master of the household, on both the paternal and the maternal sides. The term *sapiṇḍa*, "associated in the meal balls," accordingly means in its wider sense agnates in general, and in the narrower sense the paternal line only from great-grandfather to great-grandson ; and in the latter significance it regulates inheritance. The sons, in the order of precedence indicated below (ii. § 8), had the first claim ; Śūdras were even allowed to give the share of a legitimate to an illegitimate son ; and after the sons came successively the sons' sons and the sons of the latter. The law~~ers~~ were at variance as regards the claims of women to the succession. When there were no male descendants, the widow, or even the paternal grandmother, might inherit the estate (Manu, ix. 217, etc.) ; but such widows were subject to considerable restrictions, remaining under the control of the nearest agnates, and living under all the gloomy and humiliating conditions of Hindu widowhood. On

¹ Some authorities lay down that the division must be postponed until the widow's death, while others again restrict this provision to the case where she is still young enough to bear children. Some hold that the widow should administer the estate, and Manu (ix. 190) assents to this rule when she gives birth to a *kshētraja* son by the *niyūga* union (see below, ii. § 8).

the heirship of daughters, see below, ii. § 8. The property of an heirless Brahman reverted to local Brahman schools or teachers, or to the community. In other cases where there were no kinsmen to succeed, property fell to the king. When a foreign merchant died, the king took charge of his estate for ten years, and if no heir presented himself in that time he appropriated it.¹

3. *Strī-dhana*.—Besides certain rights of inheritance, women enjoyed personal property, *strī-dhana*, of three kinds, viz. (1) the *sulka*, or marriage-gift of the bridegroom; (2) gifts to them from their husbands, sons, or other relations; and (3) the sum which a man on marrying a new wife who took precedence of his previous wife paid as compensation to the latter (*ādhiwēdanika*). The term *strī-dhana* has been variously interpreted, and one important school of law extends it to cover all property of women; but originally at any rate it did not include gifts to a woman from non-relations, or property acquired by her through her own work, over which she could not dispose except with her husband's consent. As to the inheritance of *strī-dhana* the lawyers again are at variance.

4. *Law of Marriage*.—The normal conditions of marriage for the three higher castes were identity of caste and difference of *gōtra*; that is to say, a caste was subdivided into a number of groups or *gōtras*, each of which was supposed to be descended from a mythical or semi-mythical person, usually a Rishi or legendary saint, and a man normally took for wife a girl belonging to a *gōtra* other than his own but forming part of the

¹ The profound differences between the various elements of Hindu society is vividly shown by the comparison of these Brahmanic laws of succession, based upon a strict patriarchal system, with the *marumakkattāyam* rule of the Dravidians, by which inheritance follows the female line, and which is based upon promiscuity of sexual relations, as is shown by the example of the Nāyars, who until the nineteenth century were to a very large extent "free-lovers."



BUDDHIST CAVE-CHURCH AT KARLE

(see page 232)

same caste. This principle is still followed by the Brahmans and a large number of higher classes who have modelled their institutions upon brahmanic law. From very ancient times, however, it has been in places crossed by other rules, notably in the South, where e.g. the marriage of cousins has been practised since very ancient times, and is already noticed in the Baudhāyana-dharma-sūtra, i. 2, 3 (probably before the fourth century B.C.).¹

The general rule of endogamy within the caste was also often violated, for in defiance of theory men frequently took wives from other castes than their own. This "confusion of caste" caused great searchings of heart at all times to the Brahman lawyers, and led to a great variety of opinions. As a rule the marriage of a woman to a man lower in caste than herself was strongly reprobated; but the reverse kind of union was generally tolerated, especially when the bride belonged to a caste only one degree inferior to that of the bridegroom. In some of the early law-books and the Mahā-bhārata men of the three higher castes are forbidden to marry a Śūdra woman. The union of Brahmans with Kshatriya women seems to have been recognised very early, and may have once been very common. But as the caste-system crystallised itself in course of time, all these cross-alliances came to be regarded as irregular, and the Brahman lawyers in their speculations on the origin of social institutions found in them a convenient explanation of the rise of the mixed castes.

Monogamy, alleviated by concubinage, seems to have been the general practice in Vedic times; but aristocratic families were often polygamous and unashamed, and the example spread. The warrior heroes

¹ To take a modern instance, the important Kōmaṭi or merchant caste of Telingana regard marriage with the daughters of maternal uncles as a pillar of society.

of the Mahā-bhārata have several wives, one being the *mahishī* or senior queen, while Brahmans enjoy the same latitude, though of the several wives permitted to a Brahman only one can rank as his *dharma-patnī* or consort in religious rites, and she must be a Brahman ; and we find in the epic a rule that the first and chief wife should be of her husband's rank, but may be supplemented by other wives from the lower castes in due succession, so that a Śūdra can only have one consort, by the side of which stands a prohibition of Śūdra women to men of the three higher castes. On the other hand, cases are mentioned in early books where men married several wives of the same caste ; when this happened, the eldest wife ranked as the "consort in religion," *dharma-patnī*. There is an echo of the ancient monogamous spirit in the rule of Āpastamba (ii. 11, 12) that if a man has a *dharma-patnī* and she has born him a son, he must refrain from further indulgence in matrimony.

The bride was expected to be a virgin.¹ There is no authority, even in the Vēdas, that countenances the second marriage of a widow ;² it is only tolerated by the ancient codes in exceptional cases, and such unions were contracted without formal rites. On the other hand, the Vedic age did not practise child-marriage ; the Vedic bride was adult. But for some obscure reason—possibly because the custom of taking wives

¹ In spite of their own rules, the Brahmans have sometimes shown themselves very adaptable in this and kindred matters. Among the Nāyars of Southern India, as among many other kindred races living under the law of *marumakkattāyam* or inheritance through the female line, the utmost looseness in sexual relations prevailed until the beginning of the nineteenth century, and among the royal and noble classes the local Nam-budri Brahmans exercised a sort of *jus primæ noctis* over virgins, similar to that of the notorious Pushtimārgiya priests in recent times in Bombay. On a similar practice in Burma under Indian influences, see *Journal Asiatique*, 1912, p. 123 ff.

² Except in the case of the levirate marriage ; see below, ii. § 8. The Atharva-vēda (ix. 5, 27-28) speaks of a second marriage of a widow, but obscurely.

from lower castes led to a scarcity of suitors for damsels of higher rank, and made fathers anxious to secure husbands for their daughters on the earliest possible occasion—the custom of marrying children arose very early, probably in the first instance among the highest castes, and gradually spread. In consequence the child-bride remained after the marriage-rites in her father's house until puberty. Unmarried girls, after two months from the beginning of puberty—a period later extended to three years—had a theoretical right to choose their own husbands, at the cost of some legal and social disadvantages; in the case of Kshatriyas this practice of *svayamvara* seems to have been often exercised.

5. *Modes of Marriage*.—Eight modes of marriage are recognised by Hindu law. These are (1) *rākshasa* or *kshātra vivāha*, where the bride is carried off by force; (2) *paisācha*, a secret elopement; (3) *gāndharva*, a secret informal union by copulation; (4) *āsura*, acquirement by purchase; (5) *brāhma*, where the bride is freely given to a worthy bridegroom with due ceremony; (6) *daiva*, where she is married to a priest; (7) *ārsha*, in which the bride's father, in giving her away, receives from the bridegroom a formal gift of a pair of oxen; and (8) *kāya* or *prājāpatya*, in which the proposal comes from the side of the bridegroom. In the law-books the first three of these modes are recognised as peculiarly appropriate to Kshatriyas, and the fourth is allowed only to Vaiśyas and Śūdras, though it has some countenance in the Vēdas, and the payment of a *sulka* or marriage-price by the bridegroom, which is even now often practised among higher castes in some parts of India, is expressly described by some authorities as a purchase. The remaining four modes were regarded as particularly suitable to Brahmans, and possibly the *brāhma* form was originally special to their caste. The rites with

which the more formal modes of marriage were attended are described below in Chapter IV., I. § 15; many of them are very ancient, and may be traced back to the earliest ages of Indo-germanic unity.

6. *Polyandry*.—The custom of polyandry, in which a woman is taken as the common wife of a number of brothers or similar group, has always prevailed in some parts of India, notably the Dravidian south and certain regions of the Himalaya, and was known to the early legists. A classical instance is given by the *Mahābhārata*, of which the heroes, the five Pāṇḍava brethren, have a common wife, and assert polyandry to be the rule of their family (*Ādi-parva*, cxcvii. 25, 29). The practice was always strongly opposed by the ancient Brahmins; but even now it exists among the Brahmins, Rajputs, and Śūdras in Kumaon, not to speak of its prevalence in several districts of the Himalaya and Dekhan, and there is no evidence that it was ever limited to the races outside the Aryan pale.

7. *Connubial Discipline*.—As marriage among the Hindus was a sacrament, it could not be lightly dissolved in societies that modelled their institutions upon the brahmanic norm, though the bond was probably looser in the outlying regions that were influenced by the Dravidians and other non-Aryan races, among whom divorce by mutual consent has always been common. Brahmanic law regards such a dissolution of matrimony with abhorrence. Only the husband had the right to pronounce a divorce, and, as a rule, he only enforced it when the wife was unchaste; even in that case some authorities prescribe other penalties, such as degradation to menial offices or severe religious penances. In aggravated cases he could inflict death; and punitive repudiation was usually accompanied by expulsion from caste, implying civil death. For less serious offences the husband's *patria potestas* provided appropriate chastisement: thus

disobedience or unmannerly conduct in a wife might be punished by a thrashing, or confiscation of her property, or even expulsion from the house for three months on alimony, drunkenness or loose behaviour by a fine. If a woman had the misfortune to be childless, or to bear only daughters, her husband might marry another wife, who then might take precedence; but the former wife was entitled to remain in his house, and some authorities demanded for her an extra dotation.

8. *Sonship*.—The possession of a son to carry on the household worship is a vital necessity for a Hindu. In popular belief, corroborated by brahmanic texts, the sonless man goes to hell, and his ancestors' ghosts, in the absence of a descendant who can feed them with the *pinḍas* at the rites in their honour, are doomed to eternal hunger and misery. Consequently no effort was spared to obtain this blessing; and when natural means proved unavailing, legal fictions were employed. The most obvious of such expedients was *niyōga*, the deputation of the husband's conjugal rights to his brother, or a kinsman or a Brahman, either after his death or even before it. The custom of *niyōga* was generally disapproved by the Brahmans, whose law-books either surrounded it with severe restrictions or altogether ruled it out. It was obviously a relic of prehistoric savagery, and though it has the authority of the epics, and was even recognised in medieval times as a proper expedient by which a decrepit king might ensure a successor before his death, it has fallen into desuetude, and only survives in the mitigated form of a levirate marriage, by which a childless widow is taken by her husband's brother (see above, ii. § 4).

Another expedient was adoption. Adopted sons were classified into "given" or *dattaka* (surrendered while still in tutelage by their natural to their adoptive parents), "factitious" or *kṛtrima* (adopted in their

manhood), "self-surrendered" (giving themselves into adoption), foundlings, and purchased sons. As a rule *dattakas* were recognised as legitimate sons, ranking next to lawfully begotten heirs, though some acknowledged only the latter and heiress-daughters or their sons in the first rank of inheritance, while others admitted all kinds of adoptive sons.

But the classification of sonship did not end here. A *sahōdha*, or son conceived before wedlock and born after marriage, was regarded as the child of its mother's husband, irrespective of its real origin ; so likewise was a *gūdhaja* or son conceived and born of an adulterous connection after wedlock. A *kānīna* or son born by a woman before wedlock was regarded in part as belonging to his mother's father, and in part to her husband. Lastly we find a place allowed to the *paunarbhava* or son of a *punarbhū*, a term variously applied to a widow contracting a levirate-marriage with a kinsman of her husband, or to a wife who has lived in irregular relations with a man before or after union with her one and only lawful husband, and may have subsequently returned to the latter. Thus there arises a series consisting of (1) the *aurasa* or lawfully begotten son of the body, (2) the *kshētraja* or son born of *niyōga*, (3) the son of an heiress-daughter, (4) the *paunarbhava*, (5) the *kānīna*, (6) the *sahōdha*, (7) the *gūdhaja*, and (8) the adoptive sons, in which each member has a claim to inheritance excluding those below him ; but the order varies in different law-books.

9. *Widowhood*.—The position of a Hindu widow has always been one of hardship and humiliation. A second marriage was in most cases impossible, except at the cost of social death. From the tutelage of her dead husband she passed into that of her sons, if they were grown up ; failing them, she became dependent upon her husband's nearest kinsmen. Her life was expected to be one of rigorous austerity. She was forbidden to

eat more than one meal daily, and the luxury of a bed or perfumes was denied to her. Strict religious exercises were enjoined upon her : she was to make daily offering to her husband's memory, go on pilgrimages, and observe various vows and fasts. The custom of burning widows on their husbands' pyres, though hardly ever mentioned in Vedic books, is probably a relic of prehistoric barbarism preserved in aristocratic Kshatriya families, which the Brahmans for a time discountenanced, and then, being unable to suppress it, finally sanctified with their full approbation. It has little authority from the examples of the heroines of the Mahā-bhārata, and none from the Rāmāyaṇa ; but later it spread widely, and in historical times down to the nineteenth century was very common. It was, however, always optional, and a widow who was pregnant or had a young child to rear was not allowed to perform it.

III.—CIVIC LIFE

1. *Religious Pains and Penalties.*—As is natural in a society dominated by the religious spirit, there is a great deal of confusion in Hindu law-books between religious and secular law. But both departments pay great attention to caste and to intention in estimating the degree of culpability of an offence.

The penances for acts regarded as breaches of religious law were manifold, and only a few need be described here. A culprit condemned to the *krichchhra* mortification was allowed for three days unflavoured food in the mornings only ; during the next three days he might eat it in the evenings only ; in the next three days he was allowed only food given unasked ; and for the last three days he had to fast entirely. In the *atikrichchhra* only one mouthful was permitted for each meal, and in the *krichchhrātikrichchhra* he was expected to live on the exiguous nourishment of water. The sinner who purged

himself by the *chāndrāyana* usually began by allowing himself fifteen mouthfuls of food the size of a peacock's egg on the day of full moon, and diminished this amount by one mouthful daily until on the day of new moon he had but one ; then he increased his daily rations in the same proportion for the next fortnight. For the *sāntapana* he enjoyed for one day the *pañcha-gavya*, consisting of the dung and urine of cows, fresh milk, sour milk, and liquid butter, with a decoction of *kūśa* grass, and on the next day held a fast ; and for the *parāka* he went without nourishment of any kind for twelve days.

The contumacious sinner who refused to perform his penances was liable to be expelled from his caste—an awful penalty, that usually entailed social and moral death, for thenceforth any of his former caste-brethren who dared to speak to him were condemned to penances, and those who maintained relations with him for a year were themselves cast out. With these social disabilities he suffered likewise the loss of all rights of inheritance that he had previously possessed. To perform the ceremony of expulsion his kinsmen and preceptors assembled on an unlucky day, and performed funeral rites, to signify his spiritual death. After this a slave or serving-man or kinsman of base birth brought from a refuse-heap a broken jar or unclean plate, filled it with water from the pitcher of a slave-woman, and overturned it with his left foot. The kinsmen, loosening their hair, then touched him. The sinner's name was proclaimed, and it was announced that the libation was for him, and he was henceforth to be deprived of water. The company then went away, turning their left towards the place of the rite, and bathed before going home. If, however, the culprit now submitted himself, he might be restored to his caste, by a ceremony of corresponding rites to indicate his spiritual regeneration.

2. *Secular Offences and Penalties.*—As we have re-

marked above, the Hindu mind never arrived at a clear distinction between secular and religious doings and misdoings, and hence some offences which we should expect to be punished by the secular arm are in Hindu law visited with religious penances, and sometimes with both forms of chastisement. But it will be convenient here to review the chief forms of secular penalties which the law imposed upon offences that we are accustomed to regard as strictly secular, such as offences against the person or property and civil wrongs.

In the Vedic age, society had passed beyond the primitive order in which homicide was necessarily followed by an endless blood-feud. The general rule, as with the Homeric Greeks, was to accept a substantial payment in settlement of the blood-debt, namely 100 cows. In accordance with the growing tendency to graduate culpability in accordance with the caste of the persons affected, the law-book of Baudhāyana (i. 19, 1) refines on this principle by demanding 1000 cows for the slaughter of a Kshatriya, 100 for a Vaiśya, and 10 for a Śūdra, with a bull to be given to the king. In early times the cows were of course given to the aggrieved family, and the bull in some cases went to the Brahman preceptor who laid down the law ; but the later codes of Yājñavalkya and Manu boldly demand the cows for the Brahmins. The murder of a Brahman, which in some of the older law-books ranks as a crime of the second magnitude only, came to be regarded with increasing horror as one of the most deadly of sins, equalled in heinousness only by the slaughter of a cow or incest. The code of Baudhāyana (i. 18 f.) lays down that if a Brahman is slain by a man of lower caste, the culprit shall be put to death and his property confiscated ; if a Brahman slays another Brahman, he is to be branded and banished ; and if a Brahman kills a man of lower caste, he shall compound for the offence by a fine. Others, however, prescribe death with confiscation

of goods for all murders. The forms of capital punishment, which were not restricted to the above mentioned crimes, were varied with picturesque ingenuity, and included roasting alive, drowning, trampling by elephants, devouring by dogs, cutting into pieces, impalement, etc.

When missing property could be traced to a village, but was not found there, the villagers, if unable to prove that it had been carried further, were liable to make restitution; and if then it could not be discovered, the king or his local representatives, as being responsible for the police, were liable for it. Property recovered from thieves had to be claimed by the owners within a year, otherwise it fell to the royal treasury. Theft on a large scale was usually punished with death, lesser offences of the kind were visited with fines or mutilation, such as cutting off the hands and feet. As usual, however, the penalties were graduated according to caste. Although some general statements occur according to which the extent of culpability is in direct proportion to the height of the sinner's rank, in practice we find the reverse principle applied; for example, it was a deadly sin to steal the gold of a Brahman, but he might deprive his Śūdra slave of his property with impunity. Brahmans in general enjoyed immunity from capital punishment, and theoretically from mutilation also; but the latter privilege was not always realised in practice. A curious old law is mentioned which allowed a repentant thief to escape the full penalty of his crime if he came with dishevelled hair before the king and offered him a club, inviting him to strike him down.

. A Brahman who committed adultery was liable to a fine of 500 *paṇas*; for the crime of rape he was liable to a penalty of 1000 *paṇas*. For a similar offence a Kshatriya or a Vaiśya had to pay the same or a larger sum, besides which the Vaiśya might be

imprisoned, and the Kshatriya's hair might be cut off, and urine poured over his head ; if a Śūdra debauched the wife of a man of the higher castes, his property was confiscated and his genitals were cut off, and if the woman was kept in a harem he was put to death. The adulteress was only executed in exceptional cases ; usually her husband or family inflicted upon her such chastisement as seemed to fit the case.

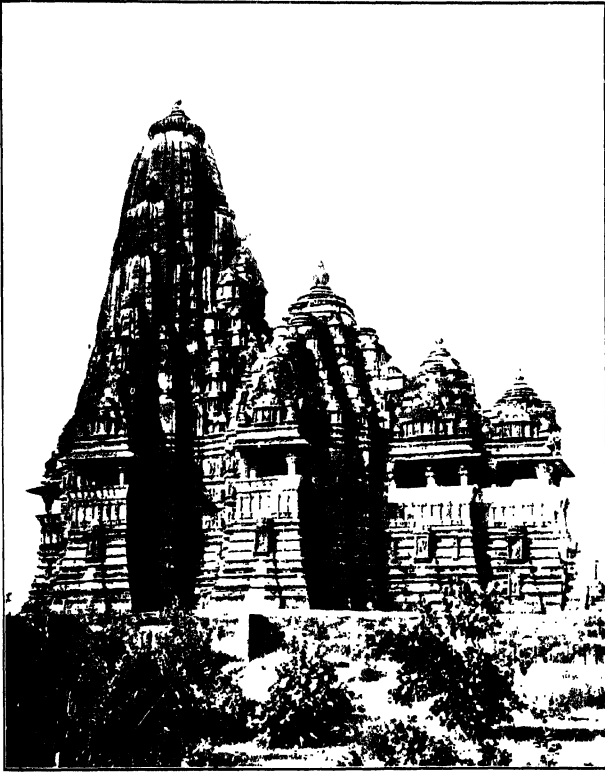
For contempt towards a Brahman a Kshatriya was liable to a fine of 100 *paṇas*, for overt insult 200 *paṇas* ; and a Vaiśya's liability was $1\frac{1}{2}$ times as much as that of a Kshatriya. On the other hand, a Brahman might insult a Kshatriya at the cost of 50 *paṇas*, and a Vaiśya for 25, while he could flout a Śūdra with impunity. Śūdras were taught humility towards the higher orders by a series of brutally severe regulations. If he defamed a virtuous man of the three higher castes, a Śūdra was to have his tongue cut out ; if he expressed contempt for his caste or name, a red-hot iron was to be thrust into his mouth ; if he learned to recite the Vēdas, he was to be cut in two. The authority of each caste over those below it was enforced by various rules, e.g. that one who sat on the same bench as a man of higher rank was to be branded on the breech, that if one spat at a person of superior caste his lips should be cut off, etc. Here, as in many other penalties of Hindu law, the punishments are symbolical, and are applied to the offending parts of the body.

3. *Courts of Justice*.—The king, being in Hindu law the fountain-head of justice, was also its chief administrator. According to some legists, he was expected to conduct in person trials for the "ten crimes"—viz. disobedience to the royal commands, murder of women, breach of caste-divisions, adultery, theft, criminal pregnancy, defamation, aggravated insult, injury to property, and causing abortion—as well as a large class of offences technically called *chhalas*, mostly

directed against the royal dignity, and twenty-two *padas* by which the person or commonwealth suffered detriment, and in such cases he could take the initiative without waiting for an accuser. This was perhaps a counsel of perfection not often realised in practice, at least in larger and more advanced states ; but it is clear that the judicial duties of the king were regarded very seriously. The law-books advise that he should spend from a quarter to a half of each day in presiding over his tribunal in the royal castle, supported by learned Brahmans, the royal chaplain, the Chief Justice and other judges, ministers, elders, representatives of the trading classes, and a secretary. Besides this central court, others were held under the royal authority, both stationary and itinerant. Next to the king was the Chief Justice (*prād-vivāka*, *dharmādhyaksha*, or *sabhā-pati*), who conducted the proceedings, and in the king's absence held his signet. He was associated with a board of judges, who, like him, were of the three upper castes, and preferably Brahmans, and who sometimes acted as assessors in his court, and sometimes formed separate tribunals subordinate to his jurisdiction. The *Bṛihaspati-smṛiti* mentions four kinds of tribunals, viz. stationary (in towns or villages), movable, courts held under the warrant of the royal signet in the king's absence, and commissions under the presidency of the king.

In the villages the local headman, usually a hereditary officer, maintained order and dispensed justice in a more or less primitive manner, as in modern times. As a rule he could impose minor penalties, such as fines ; and evidence is not wanting that the office was sometimes remunerative to the holder. The local council—corresponding to the modern *panch* or *panch-āyat*, a board of five or more members—was also a fairly effective means of preserving law and order.

Besides these courts, the various corporations, trade-guilds, and families into which society was divided



TEMPLE OF KANDARYA MAHĀ-DĒVA AT KHAJURAHO

(see page 230)

exercised a more or less effective jurisdiction over their members. A case might be carried in appeal from the tribunal of the family to that of the guild, thence to a local court, thence to the royal judges, and from them to the king in person ; but this must have occurred seldom. The tribunals of the guilds, as a rule, had very considerable authority, and were constituted like regular courts, under the guidance of a president with three or five coadjutors ; but their jurisdiction, like that of family courts and arbitrators, was probably restricted to civil law.

The passion for litigation in ancient times was perhaps as much a foible of the Hindus as in these days. The law endeavoured to discourage it to some extent by providing for arbitration in certain classes of civil actions. The proceedings in the case of disputes over boundaries—always a fertile source of trouble in India—were interesting. The arbitrators, persons supposed to have a good knowledge of the matter at issue, and trusted by both parties, began their work by fasting, after which they put on their heads crowns of red flowers, dressed themselves in red cloaks, and strewed earth on their heads ; they then solemnly marked the boundary, and their decision was accepted, if no misfortune befell them within a short time from the ceremony.

4. *Legal Procedure*.—The course of the proceedings before a court of law usually began by the plaintiff lodging a plaint with the judge, who, if satisfied that a *prima facie* case was made out, summoned the defendant to appear ;¹ and at this stage the plaintiff might apply for the provisional attachment of the defendant's person, himself paying the expenses of the bailiff's maintenance. The trial began with the reading of a document of accusation, supported by

¹ In certain cases the king instituted proceedings without an accuser ; see above, iii. § 3.

witnesses, and followed by the reading of a written answer, also with attestations ;¹ then came the hearing of the evidence, chiefly of witnesses, as well as that afforded by documents, oaths, and ordeals, etc. In civil cases the qualifications of witnesses were severely scrutinised ; but in criminal proceedings any person was admitted to give evidence, and the accuser was not allowed to have a legal representative. In some cases of crime a witness was not necessary for conviction, as strong circumstantial evidence was enough. Witnesses might be put upon their oath, and examined before a fire and a jar of water, in the presence of the king, Brahmans, and the images of gods ; and one authority prescribes that they shall take off their shoes and turbans and hold in their right hands a piece of gold, sacred grass, or coddung. After due hearing judgment was pronounced, and a copy of a summary of the pleadings of both sides, with the verdict, the subscription of the king or judges, and the impression of the royal seal, was given to the successful party. Court-fees, paid by the winning party, with fines and costs, were levied for the benefit of the judges and king. In civil cases, if the losing party failed to comply with the verdict, his opponent might enforce compliance by imprisoning him, beating him, and compelling him to labour in his service, provided that such work was not discreditable, and was in accordance with their previous contract. If the loser were unable to do such labour, he might be kept in durance, unless he were a Brahman or a man of high standing ; but he could obtain temporary release at night, during mealtimes, and for occasional necessities by giving bail. A creditor might enforce the legal payment of debts by the process well known in modern times by the name of *dharāṇa*, sitting and fasting in front of the

¹ At this point one or both parties might register a wager (*paṇa*) to pay a certain sum if defeated. The money fell to the king or judges.

debtor's house until he died himself and brought the guilt of homicide upon the debtor's head ; or he might seize or kill the wife, sons, or cattle of the debtor, or even his own.

5. *Oaths and Ordeals*.—The oath, in which one of the parties in a legal contest endeavours to prove the truth of his plea by invoking upon his own head or the heads of his family the curse of the gods if he should speak falsely, and the ordeal, in which, for the same purpose, he undertakes a task so painful or difficult that he cannot be expected to accomplish it with ease except by the direct interposition of Heaven, are features of primitive law which naturally were not wanting in ancient India. Fire-ordeals, in which accused persons stand unharmed in the fire or walk through it, or hold a red-hot axe, are mentioned in very early literature. A picturesque variety of ordeals is enumerated in the law-books, viz. (1) that of the balance, in which a man is weighed twice, and is acquitted if on the second occasion his weight is less than on the first ; (2) that of the fire, when the man must carry a red-hot iron ball some distance in his hand, which, however, may be wrapped in leaves ; (3) that of the water, where he must stay under water until a swift runner has brought back an arrow discharged at the moment of his submersion ; (4) that of the poison, which is administered to him, and is expected to harm him only if he is guilty ; (5) that of the holy water, or water in which an idol has been bathed, and of which he is then made to drink ; (6) that of the rice-grains, where hallowed grains of unhusked rice are chewed by him and spat out, and his guilt is shown if traces of blood then appear upon them ; (7) that of the hot coin, which must be picked out with the hand from a pot of boiling liquid ; (8) that of the red-hot ploughshare, which he must lick with his tongue ; and (9) that of the lot, in which

two lots, representing Right (*dharma*) and Wrong (*adharma*), were placed in a jar, and the person who drew the former was judged to be justified of the gods.

Oaths were naturally of many forms, but the underlying idea was the same in all, the imprecation of the divine wrath upon the speaker or his near kin if he speak falsely ; and the hand of Heaven was seen if any misfortune befell him, especially if it happened within a few days later. Sometimes the speaker, in token of his imprecation, took hold of the feet of a Brahman, or of his own wife or son ; sometimes he held in his hand symbolic objects (gold, silver, earth, stalks of *dūrvā* grass, sesam, etc.) ; and sometimes he combined ordeal with oath by putting his hand into fire or water.

6. *Formalities of Contracts and Gifts.*—There was always a considerable number of slaves in ancient India, although they were not so numerous as to be commercially exploited in masses, as was done in Rome and Greece. Most of these serfs were descendants of the aboriginal tribes that had been conquered by the Aryans. But any freeman could surrender himself to slavery by pronouncing the formula *tavāham*, “I am thine.” A slave might be manumitted by his owner pouring over his head a pot of water, with unhusked grain and flowers, and thrice declaring him to be free, after which the pot was thrown upon the ground and broken. This custom of pouring out water was observed in all ceremonies of accompanying the transfer of property ; for instance, it took place when land was sold, and when a father handed over his daughter to her husband.

For the preparation of private legal documents detailed instructions are given in the law-books ; but unfortunately no very ancient specimen of the attorney’s art have survived. Of official or royal docu-

ments, however, we possess very large quantities. They are chiefly deeds of gift (*śāsanas*) making over a village or estate to certain persons or families, especially Brahmans. As a rule they are incised on copper plates ; sometimes they were written on cotton sheets, which naturally have not been preserved. In most cases, agreeably to the prescription of the law-books, these documents specify the following details : (1) the place where they were drawn up, (2) the donor and his ancestors (usually at least the father and grandfather), (3) the estate granted and its site, (4) the witnesses, (5) the purpose of the grant, (6) the exact bounds of the estate, (7) the recipient, (8) duration of the grant, (9) inheritance thereof, (10) inalienability thereof, (11) immunity from taxation, etc., (12) testification to future rulers, (13) corroborations from law-books, (14) the king's signature, (15) the composer of the document, (16) the date. Many of these deeds are in part metrical, and the poetry is often good. The seals bear as device the figure of an animal ; thus the Gupta dynasty affected as its device the sacred kite Garuḍa, the Chālukyas the boar of Viṣṇu, the Eastern Gāṅgas the bull of Śiva. The thirteenth article frequently included maledictions upon any who should wrongfully appropriate the endowment. These curses comprehensively embrace the future births of the malefactor. Sometimes they express the view that he will be reborn as the issue of an unnatural union between a woman and an ass ; and in a few cases officials with more regard for principle than for decency added to the deed an indescribable illustration of this circumstance to point the moral.

7. *Finance*.—As in other countries, the earliest standard of value was in cows ; thus, for example, the blood-price of Vedic society (below, iii. § 2). But in quite early times a metal currency seems to have existed ; the R̥g-vēda (viii. 67, 2) speaks of *manā*,

which may be the Semitic *maneh* (μνᾶ), and Manu uses the *kārshāpaṇa* in estimating penalties. Interest was payable in kind or in money. The *Mahā-bhārata* (*Sabhā-p.* v. 78) mentions 1 per cent. ($\frac{1}{4}$ in some editions) per month as an ideal rate at which a king should lend grain to farmers; but in practice it was higher. Manu speaks of $1\frac{1}{4}$ per cent. monthly, and even 5 per cent. per month when the debtor belonged to the lowest caste or offered bad security, though Brahmans were liable to not more than 2 per cent., and were not obliged to give security (viii. 140, 152). Where the risk was especially high, the rate of interest was proportionately heavy. The Nasik inscriptions speak of an interest of 100 *kāhāpaṇas* per 2000, and of 75 per 1000, that is to say, 60 and 90 per cent. respectively (*Archæological Survey of Western India*, iv. 101 ff.). Manu endeavours to discourage the ancient trade of moneylending by forbidding the accumulation of interest over more than a year, and by other regulations, but permits a bill to be renewed by adding arrears of interest to the original capital (viii. 153, 155). As in medieval Europe, the trade of moneylending was thought to be immoral, and Brahmans were forbidden to practise it (*Nārada-smṛiti*, i. 111); even within the lawful limits mentioned above it was deemed degrading for Brahmans and Kshatriyas to levy interest.

IV.—THE FOUR STAGES

It remains to notice the four stages (or *āśramas*) into which the Brahmanic law-books divide the life of men of the four castes.

With the ceremony of *upanayana*, which will be described below, a Brahman boy entered upon his noviciate of study, during which he was expected to live a life of strict chastity and simplicity, ministering to his preceptor, for whom he daily begged alms, fed the fires, and performed divers duties. The length of the



DHARMA-RĀJA RATHA AT MAMALLAPURAM

(see page 242)

noviciate varied. Some authorities prescribe twelve years as the period necessary to learn each Vēda, so that in theory the undergraduate stage might last from twelve to forty-eight years ; but in practice it was usually less, except when the student devoted himself permanently to study and attendance upon his teacher. His studies ended, the student took a bath, and entered upon the life of a householder or *grihastha*, the first duty of which was marriage. When he began to grow old, the householder resigned the care of his family to his son, and withdrew into the forests as a *vānaprastha*, sometimes accompanied by his wife, and there lived either in a solitary hermitage or in association with some other devotees, practising ascetic rites, eating only wild fruits, vegetables, and roots, and wearing only skins or bark of trees. In his last stage he became a wandering beggar, commonly called *bhikshu*, *sannyāsin*, *parivrājaka*, or *yati*. His hair was shorn ; his dress was a loin-cloth ; his whole possessions were a staff made of three rods (symbolising control of speech, mind, and body), a bowl, and a water-jar, with which he wandered about begging for the plainest food from door to door, remaining never more than a short time in one place, except during the rainy season, and with calm indifference waiting for death to release his soul from its last prison of bodily incarnation.

The details of this scheme seem rather to savour of theory. The four stages have never been generally observed. A considerable number of Brahmans, and even of Kshatriyas, went through the noviciate of study, and a few Brahmans still do so ; and the condition of the householder among most of the higher castes is usually regarded in a religious light, and often ends in withdrawal into the ascetic life. But the distinction between the settled hermit or *vānaprastha* and the vagabond *bhikshu* seems arbitrary, and rests, as far as we know, upon no basis of real fact.

V.—CASTE ¹

A somewhat late hymn of the R̥ig-vēda, the famous Purusha-sūkta (x. 90) describes the birth of the four classes of the Aryan community from Purusha, the ideal "Man" or World-spirit, who was perhaps typified in human sacrifice. From His head arose Brahmans, the thinkers, priests, and poets; from His arms Kshatriyas or Rājanyas, the nobles and warriors; from His thighs Vaiśyas, the farmers and traders; from His feet Śūdras, the serfs and slaves. Here we have the earliest exposition of the Brahmans' theory of caste; and it may be asked how far this theory corresponds with the real condition of the society portrayed in the R̥ig-vēda. Actually we find that the four sections—Brahmans, Kshatriyas, Vaiśyas, and Śūdras—were not separated by any rigid line of racial demarcation; they were rather social divisions, fortified by a somewhat fluid religious sanction that was by no means universally recognised, and their boundaries were constantly fluctuating. At no time were the sections strictly endogamous, or limited to the functions theoretically assigned to them. But in a rough way the classification of the Purusha-sūkta seems to fit the facts on the whole; its chief defect is that it is based on a theory of racial difference and divine sanction that can hardly be justified.

The next passage in which the Brahman doctrine of caste is formulated is the famous section of the Mānava-dharma-śāstra (x. 8 ff.), which gives a traditional classification and derivation of the numerous castes into which society within the Brahmanic pale had crystallised. Here "Manu," accepting the doctrine of the Purusha-sūkta as the foundation of his creed, derives the origin of all the other castes from crossings

¹ The word *caste* is derived apparently through the Portuguese *casta* from the Latin *castus*, "pure."

between members of the four primary orders. These mixed castes are of two kinds: either they are natural (*anulōma*, literally "along the hair," or, as we might say, "along the grain"), or they are unnatural (*pratilōma*, "against the hair," or in our idiom, "against the grain"). The offspring of a Brahman father and a Vaiśya mother, according to "Manu," is an Ambashṭha, whose profession is that of a barber and physician; the son of a Brahman father and Śūdra mother is a Nishāda, or Pāraśava, a fisherman; of a Kshatriya father and Śūdra mother, an Ugra, or fierce warrior. These unions are *anulōma*, natural. The offspring of a Kshatriya father and Brahman mother is a Sūta or charioteer; of a Vaiśya father and Brahman mother, a Vaidēha or native of Vidēha (Northern Bihar); of a Vaiśya father and Kshatriya mother, a Māgadha, or herald, literally a man of Magadha or Southern Bihar; of a Śūdra father and Brahman mother, a Chāṇḍāla, a scavenger and common executioner, one of the most degraded orders; of a Śūdra father and Kshatriya mother, an Āyōgava, or carpenter. All these are *pratilōma* or unnatural unions, and were regarded by the orthodox with varying degrees of prejudice, according to the number of stages separating the social status of the parents. Then follows in "Manu" a swarm of sub-castes, which are theoretically derived from various crossings between the above-mentioned orders.

In spite of its *à priori* character, this classification is not wholly untrue to life. It shows the existence at an early time of a large number of castes, of which each had for its chief common characteristic a certain trade or profession—functional castes, like many which are flourishing at the present day—and it derives them from certain left-handed unions. Now it is a fact that men born from some kinds of irregular connections often tend to drift into common trades. The Eurasians of India are largely clerks; the Shāgird-peshas of

Bengal, a modern caste born of left-handed unions between men of the higher strata and maidservants of the lower clean castes, are servants by trade; and the Cape boys of South Africa are mostly drivers. But "Manu" errs, in the true pandit's way, by assuming omniscience and explaining every phase of caste—functional, tribal, and other groups—by his theory of crossings. Actually we find at the present day, as no doubt existed in the past, a bewildering variety of castes of every possible kind of origin. Sir Herbert H. Risley enumerates the following classes:—(1) a tribal type of caste, where a tribe has gradually assumed the character of a caste, more or less assimilating its own traditions and practices to those of Hindu orthodoxy; (2) a functional type, where all the members of the caste, at any rate in theory, have a common occupation; (3) a sectarian type, where religious fraternities have organised their social arrangements on the same lines as ordinary castes; (4) a type formed by cross-breeding, which tends to coincide with the second class, as in the case of the Shāgird-peshas; (5) a national type, where a nation or section of a nation has an organisation on the lines of a caste, like the Hindus and the Buddhists among the Newars of Nepal; (6) a type formed by migration, where a section of a caste in a new home has developed into a new caste; (7) a type of castes differentiated from a parent community by their adopting new practices, such as the sections which, after allowing for centuries the marriage of their widows, have suddenly decided to withdraw their licence, and have thereby raised themselves, in their own estimation, above the level of the parent body. It would baffle the wisdom of Solomon to find a common denominator for all these varieties of religious-social organisation, most of which, as far as can be seen, represent the continuation of processes that have been going on in India since very early times. Sir H. Risley

attempts a definition. "A caste," he says, "may be defined as a collection of families or groups of families, bearing a common name which usually denotes or is associated with a specific occupation ; claiming common descent from a mythical ancestor, human or divine ; professing to follow the same calling ; and regarded by those who are competent to give an opinion as forming a single homogeneous community. A caste is almost invariably endogamous in the sense that a member of the large circle denoted by the common name may not marry outside that circle ; but within this circle there are usually a number of smaller circles, each of which is also endogamous."¹

The origin of caste in India remains a mystery, except to the writers on the subject, each of whom has a different key to the puzzle. As has been suggested above (p. 10), it may have crystallized out in the Madhyadēśa, possibly following the lines of an earlier social division. It may be there that the Aryan community, wishing to preserve its own traditions and to save itself from being engulfed in the mass of the native races by further admixture with their blood, closed its doors upon them for the future, while at the same time political conditions favoured the growth of local particularism and hereditary professionalism. Thus possibly arose the system of caste, which through the spiritual influence of the Brahmans and the political patronage of secular rulers was extended to other areas far and near, until at the present day it dominates the social life of the majority of Hindus, and gradually is tending to supplant the earlier constitutions of societies which hitherto have remained outside the Brahmanic pale. At the present day some 400 castes have been counted ; and this number is constantly growing, as new castes branch out from older communities or arise from without.

¹ *Imperial Gazetteer of India*, new edition, vol. i., p. 311.

CHAPTER IV

VEDIC RITUAL

By the term "Vedic ritual" we denote the enormous mass of ceremonies, both domestic and public, which are prescribed for Hindus of the higher castes for the worship of the deities of the Vedic Saṃhitās and the Brāhmaṇas in accordance with the traditions of those books. These rituals have a peculiar interest, for the vast and increasingly complex systems of Hindu priestcraft are in most cases based upon ceremonies of immemorial antiquity, some of which, as can be shown by the study of comparative religion, were practised by the Aryan ancestors of the Hindus during the dim ages in which they still were united in local habitation and language with the other groups of Indo-germanic peoples. Times have changed, new gods have arisen whose cults have ousted most of the Vedic rituals ; but many of the old ceremonies still live on and embody the religious ideals of the Hindu, even when they have been marked with the badge of servitude to later cults.

I.—GRIHYA RITUALS

1. *Meaning and Scope.*—The word *grihya* means "domestic," and the Grihya-sūtras or guide-books of domestic ritual, with their ancillary literature, embody a vast number of traditional rules for the religious life of the Hindu household, of which many are of extremely ancient origin. A considerable number are still observed in orthodox homes, especially of Brahmans.

Like the Śrauta or public rituals, which we shall survey later, they are based upon the fundamental principles of Vedic religion ; they are addressed to the old gods of the Vēdas, and they know of no images or temples. The chief rites of the Gṛihya-sūtras are as follows :

2. *Pum-savana* : This, as the name shows, was a rite to obtain male offspring, and was performed in the second, third, or fourth month of pregnancy. Its chief feature was that after certain symbolic rites a twig of the *nyagrōdha*, or *Ficus indica*—or, according to certain authors, *kuśa* grass (*Poa cynosuroides*), or a twig of the *Sōma* plant—was pounded between mill-stones and put into the right nostril of the pregnant woman, who sat behind the domestic fire with her face towards the east. Another ritual is described in the *Atharva-vēda*, iii. 23, vi. 11.

3. *Garbha-rakshaṇa* : In this rite, which was to secure the welfare of the unborn babe, and was performed in the fourth month of pregnancy, a *sthālī-pāka* offering was cooked, and the mother's limbs anointed with butter.

4. *Śīmāntōnnayana* : This ceremony of "hair-parting" was performed at different times. Offerings were made, the mother sitting behind the household fire, after which her hair was solemnly parted, the officiant holding for this purpose a porcupine's spine with white spots, a spike of *darbha* grass, three bundles of *kuśa* and three of *darbha*, a branch of the *udumbara* (*Ficus glomerata*) with unripe fruit on it, a stick of *viratara* (*andropogon*), and a spindle full of thread.

5. *Sōshyāntī-hōma* : This was a rite at the beginning of the birth of a child. A special hut—the *sūtikā-griha* or *sūtikāgāra*, according to the medical writers foursquare and eight *hastas* on each side—was made for the reception of the mother during the birth, and at its door a birth-fire, the *sūtikāgni*, was kindled. The medical writers prescribe that, as soon as the child is born and its caul taken off, rock-salt and butter are to

be put into its mouth.¹ The *Gṛihya-sūtras* order that grains mixed with mustard be thrown into the fire, with the recitation of charms, to cense the child ; this was done daily, according to some until the tenth day. On the twelfth day the mother and child were to be bathed, the house formally purified, and the birth-fire put out. The *aupāsana*, household-fire (see below, i. §§ 15, 16 ; ii. § 5), which was put out at the beginning of the birth, was now restored.

6. *Jāta-karma* : These are rites performed over the newly born babe. The first is the *āyushya*, in which, according to some, the father was to breathe thrice upon the child and utter a Vedic formula, and then a mixture of butter, honey, sour milk, and water or pounded rice and barley was thrice put into the child's mouth with a golden spoon, while Vedic formulae and his name were pronounced. Another is the *mēdhā-janana*, a rite to inspire intelligence, in which usually a formula was whispered into the child's ear, and sometimes he was given food. According to some, the child's navel-cord was then cut, and he was then bathed in tepid water, after which the father placed him on the mother's lap, washed her right breast, and made him drink from it, and then repeated the process with her left breast.

7. *Nāma-karaṇa*, or rite of naming, was performed at various times. Usually a child was given two

¹ After this the medical writers say that two stones are to be rubbed together close to the child's ear, the roots of the ears moistened with water, oil of the *baṭā* (*Sida cordifolia*) poured over his body, a cloth soaked in butter laid upon his head, and a prayer that he may live a hundred years uttered at his ear. This corresponds to the *āyushya* of the *Gṛihya-sūtras*. The navel-cord is then cut. They also mention various rites to protect the child and mother against the attacks of demons, especially on the sixth night. Branches are to be fastened round the hut, peppercorns, etc., scattered. Before the ceremony of name-giving a pestle is to be laid crosswise before the door of the hut, and a bunch of prophylactic twigs and plants hung upon the upper sill of the door and upon the child. Brahmans are to recite charms and perform lustratory rites for ten days, and the hut is to be thronged with cheerful visitors and resound with music.

alternative names, one for common use, and the other a secret name known only to the parents, for superstitious reasons. The common name of a Brahman usually was a compound ending in *-śarman*, for example, *Vishṇu-śarman*, "having Vishṇu for protection"; that of a Kshatriya generally ended in *-varman*, that of a Vaiśya in *-gupta*, which both have much the same meaning as *-śarman*. To this day every Brahman may optionally affix the word *śarman* to his name, and many nobles claiming Kshatriya origin use the affix *varman*. The secret name was usually formed from that of the natal constellation of the child, e.g. *Rauhiṇa*, from the asterism Rōhiṇī. Instead of the latter, the Sūtra of Āśvalāyana speaks of a "compellatory name," *abhivādaniya-nāma*, formed from the name of an asterism or god or of the family, which was used by students when they mentioned their names in greeting and introduced themselves. The common name was given to the child with ceremony; the officiant, sitting behind the domestic fire with his face towards the east, took the child from the mother, and after sacrificial and other rites pronounced the name.

Ceremonies with sacrifices were performed every month on the day of the birth.

8. On the third day of the third fortnight of the waxing moon after the birth, the father after adoring the moon took the child from the mother, recited Vedic verses, and gave him back to her. In the next fortnight of waxing moon he made an oblation of water to the moon. In the fourth month the father took the child out of doors and pointed out the sun to him.

9. *Anna-prāśana*, feeding with solid food, was performed in the sixth month. After sacrifice the father ate of various foods—including goat's flesh, game, and fish, according to some—and gave part to the child.

10. *Chūḍā-karaṇa*, or *chaula*, was usually performed in the third year, though the rule varied. Some

prescribe the first year for Brahmans, the fifth for Kshatriyas, the seventh for Vaiśyas. In this rite a porcupine's spine or stalks of *kusa* were laid in the boy's hair, and a tonsure made. According to one school, two knives were used, one of wood and one of iron. With the wooden knife was made an imaginary cut in the hair ; with the iron blade first the right lock was cut, then the hair at the back, then the left lock, after which the hair was arranged according to the family custom.

11. *Karna-vēdha*, or piercing of the ears, took place when the boy was three or five years of age.

12. *Kēsānta*, the shaving of the beard, was commonly performed in the 16th year, though some prescribe the 18th year, and others leave the date to be determined by family custom. Manu (ii. 65) prescribes the 22nd year for Kshatriyas, the 24th for Vaiśyas. The hair on the head, face, and body was shaved and the nails trimmed, with rites similar to those of the Chūḍā-karaṇa. The rite was accompanied by a *gō-dāna* or gift of oxen to Brahmans, etc.

13. *Upanayana*, the investiture with the sacred cord, worn by the three higher castes over the left shoulder and across the body to symbolise their second or spiritual birth,¹ was usually performed in the case of Brahman boys in the 8th year from conception, with Kshatriyas in the 11th year, with Vaiśyas in the 12th. Some, however, allow it to Brahmans in the 5th, 7th, 9th, or 10th year, and others permit Brahmans to hold it at any time until the 16th year, Kshatriyas until the 22nd, and Vaiśyas until the 24th. The ritual varied ; one form of it may be summarised as follows. On the solemn day the boy's hair was cut, and he was bathed, adorned, fed, and dressed in a new robe. Brahmans

¹ Hence the name *dvya*, which, however, is usually appropriated to Brahmans. As a rule the cord of Brahmans was of *mūṣa* grass (*Saccharum m.*) ; that of Kshatriyas was a bowstring, or was made of *kāśa* grass (*Saccharum spontaneum*) ; that of Vaiśyas was of wool, hemp, or *murvā* (*Sansevieria* Roxb.).

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were entertained at table. The boy then stood facing the west behind a specially kindled fire with the Brahman preceptor to whose charge he was to be consigned, who stood facing the east. He spread *darbha* grass and a seat for the preceptor to the south of the fire, and with two formulae of the Yajur-vēda symbolically took the fire-spirit Agni into his own body. To the north of the fire lay a stone, a new garment, a skin, a sacred cord, a staff, and some sticks. After making an *ājya* oblation (below, i. § 16), the preceptor, pronouncing a formula, made the boy mount upon the stone, and put upon him the robe, cord, and skin. Food was then given to the boy, and he formally entered upon his apprenticeship with a dialogue, in which the preceptor pronounced both of the disciple's names (see above, § 7). Both then performed ablutions, with various symbolic rites. The preceptor either immediately or some time later began his duties by teaching the boy the *sāvitrī* or *gāyatrī* verse (Rig-vēda iii. 62, 10). Seven logs of fresh *palāśa* wood (*Butea frondosa*), a *prādēśa* in length, soaked in butter, were laid on the fire, either before or after this lesson. Usually the boy now received also the staff, and according to some a bowl in which henceforth he was to collect by begging food for himself and his preceptor. The latter received a gift, and with some other rites the ceremony ended. The boy was now a *brahma-chārin* or novice in attendance upon his preceptor, whose sacred fires he had to replenish every day with fresh fuel; his bed was the earth, and he had to take ceremonial ablutions morning and evening, and wander with stick and bowl from door to door begging alms of food for his master and himself.¹

The subjects taught were the Vēdas and their

¹ Girls did not receive an *upanayana*, but the Taittirīya-brāhmaṇa (iii. 3, 3, 2 ff.) and Sata-patha-br. (i. 3, 1, 13) mention an old custom of tying a girdle of *muñja* round the waist of a married woman before she took part in a sacrifice with her husband. The rites 1-9 were performed over girls, but without formulae.

literature, orally recited,¹ and usually preceded by various solemn rites and ascetic observances. The opening of the school (*upākarma*), attended with sacrifices and other rites, usually took place when the moon was in the asterisms Śravaṇā or Hastā, and was followed by a holiday of three days. The first term of the session usually lasted about six months, ending in the month Māgha, though sometimes it was about four months long; the second term began soon after. Each term was followed by a holiday of three days, besides which there were other short breaks in the course of study.

14. Before his return home after completing his studies (*samāvartana*), the scholar took a bath, from which the term *snātaka*, "one who has bathed," came to be applied to every Brahman student who had finished his noviciate. His hair and nails were cut, his teeth cleaned, a fire kindled, and sacrifices offered. According to some authorities, the staff, skin, and sacred cord that he had hitherto carried were to be thrown into the water. He was duly dressed and equipped—according to some, with earrings, a parasol, shoes, a pair of robes, a jewel, a staff, a turban, a crown of flowers, powder for rubbing his body, and ointment—and after passing the day in solitude and silence until the stars were seen, he went towards the north or east, worshipped the quarters of space, stars, and moon, and then was free to go whithersoever he desired.

15. *Vivāha*, marriage, with the establishment of a household, was the duty of the student who returned from his noviciate. The first rite was the *indrāṇi-*

¹ As the Vēdas in early times were transmitted orally, great pains were taken to ensure the accuracy of the tradition, and for this purpose different modes of recitation were invented, in addition to the *pada-pāṭha* or analysed text of Śākalya. Thus there arose a *krama-pāṭha*, or "step-text," where each word is read twice, so that four words represented by a + b + c + d were recited as ab + bc + cd; a *jaṭā-pāṭha*, or "hair-bunch-text," in which four words a + b + c + d were recited as ab + ba + ab + bc + cb + bc; and a *ghana-pāṭha*, or "massed text," where the words a + b + c + d were recited as ab + ba + abc + cba + abc + bc + cb + bcd.

karma, when the bridegroom came to fetch his bride. She was previously bathed by night with fragrant waters by women. A red or undyed skin was given to her, and she sat behind the fire holding the *āchārya* or religious adviser, who sacrificed to Indra, Indrāṇī, and other deities. The bridegroom, after making offerings to the same gods, as well as to Īśāna and Vaiśravaṇa, and bathing, came accompanied by fortunate young women to the house, whereupon rites and sacrifices were performed, which differed in various schools. He then gave her a robe and anointed her, reciting verses of the *Sūryā-sūkta* (Rig-vēda x. 85); in her right hand he put a porcupine's spine, in her left a mirror, after which came other symbolical and prophylactic rites. Outside was the wedding fire, with a pot of water (*sthēyāḥ*), roasted grains, and a mill-stone, which were the apparatus for the formal *kanyā-pradāna*, or act of giving away the bride by her father or his representative. The company now sat behind the fire on a mat, and sacrifices were offered. The bridegroom then stepped behind the bride to the south, and grasped her hands, which were laid together; her brother or mother, taking some roasted grain, made her mount upon the mill-stone with her right foot; her brother or some other kinsman laid roasted grain in her joined hands, with which she made offering. The bridegroom then returned to his place, after which he or a Brahman led the bride round the fire, keeping her right side towards it. She then mounted the mill-stone again, and the same rite was repeated thrice. The rest of the grain was thrown into the fire.

The next ceremony, according to some, was the *saptapadī*, in which the bride took seven steps towards the north-east, accompanied by the bridegroom. As they walked water was sprinkled over their heads, or the bridegroom besprinkled the bride. After this (or at an earlier stage, according to some) was performed

the *pāṇi-grahaṇa* : while the bride sat looking towards the east, the bridegroom, facing the north, took her hand, uttering the verse, "I clasp thy hand for happiness, that thou mayst reach old age with me thy husband," etc. (*Rig-vēda* x. 85, 36). After this gifts were distributed, and the bride started for her new home in a car (or upon a beast of burden). She anointed the wheels and axle of the car and the oxen, and placed branches of a fruit-tree upon the car. The first night was to be spent in the house of a Brahman man or woman, where the wedding-fire, which they brought with them in a vessel, was replenished. The bride sat silently behind the fire, on a red bull's hide with the hair turned outwards, until the stars were seen. The bridegroom then offered six oblations of butter, pouring the remainder of each over her head. They then rose, and he pointed out to her the Pole Star and the star Arundhatī in Ursa Major. To the former she said, "Thou art firm," etc. (*Taittirīya-āraṇyaka* ii. 19, 1), to the latter, "I am bound," pronouncing on both occasions her husband's name and her own. When they arrived at their home, a skin was spread there. The bride had to enter the house with her right foot foremost and without touching the threshold ; according to some, she was to be carried in by a man, and placed on a red bull's hide. Various symbolic rites then took place, and some prescribe at this stage the ceremony of sitting and watching the stars that has been mentioned above. The young couple were forbidden to have connubial relations with one another for three nights ; some even extended this period of abstinence for a year. They lay at night on the ground, and ate no spiced or salted food ; according to one school, a scented staff covered with a thread or a robe was to be laid between their couches.¹ On the fourth day marital connection began, and special offerings were made.

¹ The *Atharva-vēda* (xiv. 2, 33-36) contains formulae for exorcising the

16. *Household Cult.*—The wedding fire brought home by the young couple was kept perpetually alight as the centre of the household worship.¹ It was called the *grihya*, *aupāsana*, or *āvasathya* fire, and stood inside the house or outside in a special hall. In it the master of the house (who might be represented in most cases by a Brahman, and in a few by his wife) offered the various domestic sacrifices generically styled *pāka-yajña* or *grihya-sthāli-pāka*. The simplest kind of these was the *ājya*, in which butter was offered with a spoon in the fire and two or three stalks of *kuśa*-grass serving as *pavitrās* or “purifiers” were sprinkled with water from a jar (*praṇītā*) on the north of the fire. The domestic ritual also included sacrifices of animals, e.g. oxen (for the reception of guests, worship of deceased ancestors, and celebration of a marriage) and goats. When the victim had been slaughtered by the officiating Brahman, the caul was extracted, laid on two sticks (*vapā-śrapaṇīs*) of the *Gmelina arborea* (*kāśmarya*), washed, heated on a *sāmitra* (a brand which previous to the slaughter had been consecrated by the rite of *paryagni-karaṇa* or carrying round the fire in silence), and roasted on the fire. Other parts of the victim were also cooked, etc.

Morning and evening the householder performed the five *mahā-yajñas* or “great sacrifices,” namely (1) the *dēva-yajña* or offering to gods, in which food was cast into the fire for various deities; (2) the *bhūta-yajña* or *bali-haraṇa*, an offering of different foods, which were laid in several carefully purified places for certain gods and spirits; (3) the *pitṛi-yajña* or offering to the Fathers (deceased ancestors), to whom was

Gandharva Viśvā-vasu, a spirit of fertility supposed to have the first claim to take a bride's maidenhead, and who therefore had to be conjured away before the bridegroom could consummate his marriage.

¹ On this and the other sacred fires of the household see below I. § 17, II. § 5.

given the residue left over from the last rite ; (4) the *brahma-yajña*, or offering to Brahma, *i.e.* study of the Vēdas ; and (5) the *manushya-yajña* or *nṛi-yajña*, the offering to mankind, namely, the entertainment of guests. According to the rules of hospitality, entertainment was due first to Brahmans, next to beggars and guests ; lastly the needs of the household were to be satisfied. The householder had also to offer morning and evening two handfuls of rice or barley (sour milk and roasted grain, according to some) to the gods Agni, Prajā-pati, and Sūrya, the details varying. On the new moon he made offerings to Indra-Agni and Agni, and the full moon to Agni and Agni-Sōma, food being cooked for the occasion in a pot, after which his wife brought out a *bali* offering from the house. The full moon of the month Śrāvaṇa was celebrated with the rites of the *śrāvaṇa-karma*, in which snakes were exorcised, and to escape their visits the beds of the household were put upon raised bedsteads, where they remained until the full moon of Mārgaśīrsha ; that of Praushthapada (Bhādrapada), with the *indra-karma* in honour of Indra and other gods ; that of Āśvina, with the *āśvayujī* or *prishātaka-karma*, in which a mixture of fresh or sour milk and butter was offered to divers deities ; and that of Mārgaśīrsha, by the *āgrahāyaṇī*, when lustratory rites suitable for the end of the year were performed, and the beds of the household laid again upon the floor. On the arrival of a guest to whom special honour was due—for example, a Brahman, a king, a kinsman, or a friend—he was received with the ceremony of *argha* by the master of the house, who gave him six gifts, namely the scented *arghya*-water, the *madhu-parka* (a mixture of honey and curds, to which some added clarified butter, groats, and water), one or two foot-cushions, water for washing the feet and rinsing the mouth, and a cow or goat, which was to be sacrificed or released according as the guest directed.

There were many other domestic rites, both regular and optional, and chiefly designed to secure from the powers of the other world the worldly welfare of the sacrificer's household.

17. *Death* was naturally attended with numerous ceremonies. The dead were usually burnt, except children under two years of age. The pyre of the deceased householder was kindled with his domestic fire, those of others with the fire of the community. After the hair on the body and head of the dead man had been cut, his nails trimmed, his body washed, and his great toes tied together with a bundle of twigs to efface his footprints lest death should come back by them to the house, he was anointed with nard, a garland of nard was placed on his head, and an offering of melted butter mixed with sour milk was made to the deceased ancestors. The funeral procession to the pyre then started. First were carried the sacrificial fires and ritual vessels of the deceased, after which came elderly persons of both sexes, the males separate from the females. Then followed the corpse—on an ox-car, according to some—and after it the victim, a black or one-coloured cow or goat, the limbs of which were to be laid by those of the dead; after it walked the mourners, their hair dishevelled and their sacred cords hanging down. After sprinkling the place with water by means of a twig of *samī* (*Prosopis spicigera* ?), the officiant placed the *Āhavanīya* fire on the south-east, the *Gārhapatya* on the north-west, and the *Dakshina* on the south-west.¹ On the wood of the pyre were laid sacrificial grass and the skin of a black antelope with the hair outwards; on this was placed the corpse, with the head towards the *Āhavanīya* fire, having been carried northwards past the *Gārhapatya* to the pyre. If he was a Kshatriya, his bow was laid on the north of the pile. His wife also sat there, until a representative of the

¹ On these fires see above, I. § 16, and below, II. § 5.

dead bade her rise, pronouncing the verse, "Rise up, woman, into the world of the living" (Rig-vēda, x. 18, 8).¹ Then from the hand of the dead Brahman was taken his staff, from the hand of the dead Kshatriya his bow, from the hand of the dead Vaiśya his goad ; they were broken and thrown on the pyre. Upon the corpse were laid his sacrificial utensils, and the seven apertures of the body (nose, etc.) were covered with gold pieces. The caul of the sacrificial animal was laid over his head and face, its heart on his heart, and so forth, the kidneys being placed in his hands. The officiant then covered all with the antelope skin, offered in the Dakṣiṇa fire to Agni, Kāma, Lōka, and Anumati, and poured a libation to Agni upon the dead man's breast. The pyre was then kindled, and the verse, "Go forth, go forth on the ways of old" (Rig-vēda, x. 14, 7) was recited. On the north of the Āhavanīya fire a hole was dug to the depth of the knee and a water-plant (*avakā*, the *Blyxa octandra*) placed in it ; the verse "These living have parted from the dead" (Rig-vēda, x. 18, 3) was recited, and the company parted without looking backwards. On their return all the relatives performed the *udaka-karma* by bathing in a stream or pool and pouring a handful of water for the dead. They then sat on a ritually pure grass-sward, discoursing on ancient pious tales and the like, until the stars came out, whereupon they went home in procession, the youngest in front, none looking backwards, and on reaching their houses ended the day with various ceremonies.

A few days after the funeral the bones were gathered by elderly members of the family, whose leader sprinkled the place by means of a twig of *śamī* with water mixed with milk (for Brahmans, and with a mixture of water and honey for Kshatriyas, according to some).

¹ On the custom of burning the widow, see the chapter on Law and Government, ii. § 9.

The bones were put into an urn and buried. The party then returned without looking backwards, touched water, and performed a *śrāddha* offering to the dead (see below, § 18).

Death entailed upon the family of the deceased a ritual uncleanness, during which they were debarred from most of the regular rites. When a child under two years of age died, the parents were unclean from one to ten nights. The death of a parent or preceptor caused impurity for twelve days, that of a *sapinda* or relative sharing in *śrāddhas* to common ancestors (below, § 18) for ten days.

18. *Śrāddhas*, or offerings of water and the *piṇḍa* or ball of meal, now began to be due to the deceased. For a time—a year, or three fortnights, or until the happening of some lucky event—his spirit remained in the condition of a *prēta* or ghost, and received *ēkōddishṭa-śrāddhas*, offerings for himself alone, in which only *kusa*-grass, *arghya* water (above, § 16), and balls of meal were used; but when this period was over, the rite of *sapinḍī-karaṇa* was performed, by which he was brought into the company of the “Fathers” or deceased ancestors, whose home was in the south, and became entitled to share with them in the *śrāddhas* regularly offered to them. At the *sapinḍī-karaṇa* four meal balls were offered, with four jars full of water, perfumes, and sesam, three of the balls and jars being for the Manes (great-grandfather, grandfather, and father of the deceased) and the fourth for the deceased himself; the fourth ball and jar were divided between the three first of the Manes. By this rite the great-grandfather of the dead man was removed from the company of Manes receiving the *śrāddha* offerings of the family, at which the normal number of ancestors worshipped is three.

Regular *śrāddha*-offerings to the departed ancestors were held on the dates of the moon’s changes (*pārvaṇa*-

śrāddhas), on the odd days of the second fortnight or waning half of each month (*māsika-śrāddhas*), and the *aṣṭakās* and *anvashṭakyas*. At the *pārvana-śrāddhas* an odd number of Brahmans (three at least) were invited and fed. The master of the house placed three balls of meal on a space of ground strewn with *kuśa* grass for the three immediately preceding generations of deceased forefathers, and at some distance behind them three balls for their wives. In these and in the similar *māsika* rituals the details varied considerably. The *aṣṭakās* were originally ceremonies for the turn of the year, and were by some observed in the second half of the months Mārgaśīrsha, Pauṣa, Māgha, and Phālguna, while others held only three, or even fewer; their rites included offerings to the Manes. After the *aṣṭakās*, or the middle one of them, came the *anvashṭakyas*, in which, after sacrifices to the gods, offerings of rice porridge, milk-rice, rice and sesam, whey, etc., were presented to the three generations of fathers and mothers; trenches were made and strewn with *darbhā*-grass, over which water was poured, and three meal-balls offered in the trenches; a thread was laid upon each as a symbolic garment for the spirits.

In the above rites the Manes were addressed as *aśru-mukha*, "tearful of face," the celebrant walked round leftwards, the sacred cord was hung over the right shoulder, and an odd number of Brahmans was entertained, for the dominating note was one of gloom. It was otherwise at the *śrāddhas* specially held on the occasion of some joyful event, such as the birth of a son; then the spirits were addressed as *nāndī-mukha*, "cheerful of face," the number of Brahman guests was even, and the celebrant went round towards the right. The meal-balls were made of sour milk and raw grain, and barley was used instead of sesam. Such rites were called *vriddhi-śrāddhas*; and similar ceremonies, styled *pūrta-śrāddhas*, were performed when a householder

wished to signalise himself by pious works, such as the construction of ponds or wells.

19. *Pitri-mēdha* was the rite on the erection of a monument to the dead. Several months, or even years, were allowed to elapse from the time of the funeral before it was performed. The bones of the dead were carried by night in an urn, with jars and sunshades, to a suitable spot, where they were laid down and covered with a robe, and then the descendants—sons, grandsons, etc.—walked round them, each thrice, and fanned them, while drums were beaten and lutes played. At sunrise the bones were carried southwards and buried in a secluded spot, over which a monument was raised with various ceremonies. On the south of this, according to some authorities, were cut two crooked furrows, which were filled with milk and water; seven were also made on the north and filled with water; the celebrants threw into these three stones each, walked over them reciting the verse *Rig-vēda* x. 53, 8, bathed, put on new clothes, and returned home holding a bull's tail. Others prescribe seven trenches full of water; along these was to be brought a ship containing barley and gold, into which the company were to step, pronouncing formulae of the *Atharva-veda* (xii. 2, 48, etc.).

II.—ŚRAUTA RITUALS

I. *Meaning and Scope*.—The *śrauta* ceremonies are literally those that are in accordance with *śruti* or scriptural revelation, in opposition to the *grihya* rites, which are *smārta*, or based on religious tradition, *smṛiti*. They consist for the most part of an elaborate system of rites developed from the ancient ceremonies of sacrifice for which the hymns of the *Rig-vēda* were originally composed; and they were chiefly performed by professional priests on behalf of the householder or *yajamāna*.

2. *Ritual in the Ṛig-vēda*.—The Ṛig-vēda is the hymn-book of an already highly developed system of liturgies, which centred round the sacred fire, into which were poured oblations of butter, etc., and the offering of *sōma*, an intoxicating draught brewed from an unknown plant. There were no regular temples or images of the gods. The place of worship was the *vēdi*, a smooth piece of ground in or beside the homestead of the celebrant, which was strewn with carefully arranged *barhis* or sacrificial grass, smeared with butter; in its centre was a stone press for extracting the juice of the *Sōma*. In front was the sacred fire, which was kindled by rubbing two sticks (*araṇīs*), and fed thrice daily, butter being poured into it from ladles.

The Ṛig-vēda speaks of three places of the sacred fire, but only mentions by name the Gārhapatya fire (see below, § 5). The chief deity worshipped in the fire-cult was naturally the fire-god Agni, but the other gods of the Vedic pantheon also received in varying proportions their share in the oblations presented in the flames. Among the rites that survived in later times may be mentioned the *pravargya* and *dadhi-gharma* (below, §§ 13, 14).

Milk, grain, cakes, *surā* (an intoxicating drink made from barley), and sometimes but rarely honey, were also offered to the gods, to whom were also sacrificed horses, cows, bulls, goats, and rams on occasion. The horse-sacrifice or *aśva-mēdha*, of which the fully developed liturgy is described below (§ 21), was already practised in the time of the Ṛig-vēda, though apparently with simpler ceremonies. There are even some traces of human sacrifice (Ṛig-v. x. 18, 8; x. 90). ¶

The ritual of the *Sōma* was of great importance, and was performed with elaborate formalities. After being gathered the stalks of the sacred plant were pressed—usually between stones, though the Ṛig-vēda has also some traces of an earlier use of a mortar—and the juice

after being filtered was mixed with water and milk, offered in cups to the gods, and drunk by the celebrants. It was pressed thrice daily—in the morning with hymns in *gāyatrī* metres, at midday with *trishṭubh* verses, and in the evening with *jagatī* metres.¹ The noonday brew was for Indra, that of the evening for the Ṛibhus. With the Sōma were offered barley, cakes, etc., a special cake being presented to Agni in his quality of *svishṭa-kṛit*, “maker of right sacrifice.”

Most of these Vedic rites required the services of a large class of professional hymn-makers and priests, who hired themselves out to any householder whose piety called for their ministrations on his behalf. The Vēdas have come down in three forms—the Ṛig-vēda, containing a collection of hymns in a more or less original shape; the Sāma-vēda, of which most of the contents are verses of the Ṛig-vēda with their musical notation for ritual singing; and the Yajur-vēda, containing hymns with a large amount of directions regarding the detail of the sacrifices. Besides these we have the Atharva-vēda, which, however, belongs to the sphere of private cult, or rather magic. This triple division of the Vēdas is already foreshadowed in the Ṛig-vēda, which mentions priests of all the three orders, viz. the *hōtri*, who recited verses of the Ṛig-vēda (especially in *trishṭubh* metres); the *sāmaga*, who sang verses in the manner of the Sāma-vēda;² the *adhvaryu*, who performed the manual offices of the sacrifice as set forth in the Yajur-vēda; the *agnīdh*, or fire-kindler; the *upavakṛi* or *praśāstri* (later called *maitrāvaruṇa*), who

¹ The *gāyatrī* metre may be represented by the formula *ccccslc* thrice repeated, the letter *c* representing a syllable either short or long by nature or position, the *s* a short, and the *l* a long syllable. The formula for the Vedic *trishṭubh* is *ccccssslc* (in classical literature *clslslslc*) four times repeated; for the *jagatī* it is *ccccccslc* four times. There are, however, many varieties and irregularities in the Vēdas.

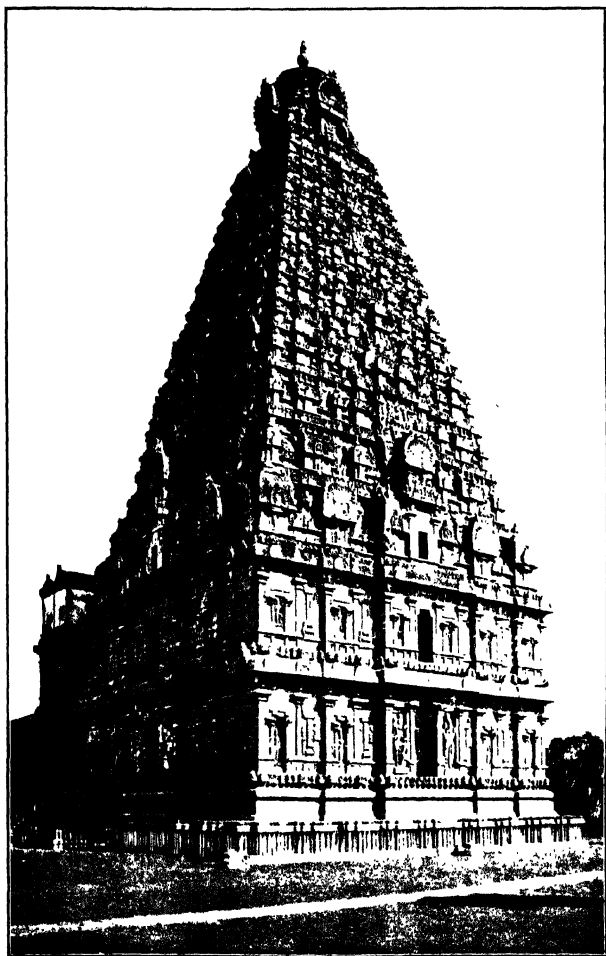
² The verses sung were chiefly in *gāyatrī* and *praṅgātha* metres. The latter is a metre consisting of strophes made of two verses of divers structure.

pronounced the *praishas* or formulae giving the cue for the recitation of the *hōtri*; the *pōtri*, or purifier, who remedied mistakes in the ritual; the *nēshtri*, who led forward the celebrant's wife and prepared the libations of *surā*; the *grāva-grābha*, who held the pressing-stones; the *uda-grābha*, holding the water; the *samitri*, who slaughtered the victim; the *brahman*, who, like the *brāhmaṇāchchhamsin* of later times, was mainly occupied with the recitation of verses to Indra; and the *purō-hita*, whose chief function was the general superintendence of the royal cult. Two classes of singers of the Sāma-vēda school are indicated in the R̥ig-vēda, the *udgātri* and the *prastōtri*.

We now pass on to a review of the developed Śrauta rituals as set forth in the liturgical literature of the next period, the Brāhmaṇas, with the works ancillary to them.

3. *Ministry*.—The number of officiant priests was now largely increased. The Sōma liturgies required the ministration of *hōtri*, *maitrāvaruṇa*, *achchhāvāka*, *adhvaryu*, *grāva-stut*, *nēshtri*, *unnētri*, *pratiprasthātri*, *udgātri*, *prastōtri*, *pratihatri*, *subrahmaṇya*, *brahman*, *brāhmaṇāchchhamsin*, *pōtri*, and *āgnīdhra*, to whom the Kaushītaki school added a *sadasya* as superintendent. The modest *agni-hōtra* called for the services only of an *adhvaryu*; but the *agny-ādhēya* and liturgies of the new and full moon joined to him an *āgnīdhra*, *hōtri*, and *brahman*; the *chāturmāsya*s added a *pratiprasthātri* to assist the *adhvaryu*; and the *paśu-bandhas* brought in further a *maitrāvaruṇa*. The functions of most of these worthies have been indicated above; we may add that the *achchhāvāka* and *grāva-stut* shared in the recitations, the latter reciting the praises of the Sōma-press, the *unnētri* poured out the Sōma, and the *āgnīdhra* was the Vedic *agnīdh*, the *pratihatri* took part in the chanting under the *udgātri*, and the *subrahmaṇya* summoned the gods to regale themselves with the Sōma.

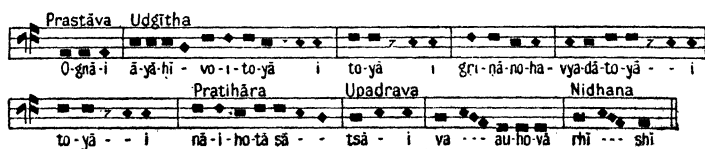
4. *Recitative and Chant*.—The modes in which the



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(see page 243)

Vēdas are recited or sung seem to have undergone but little change during the last three thousand years, and the musical tradition that has been preserved, and is still observed in practice by orthodox Vaidikas, is doubtless almost identical with that which existed in the age of the Brāhmaṇas. As we have already indicated, the *hōtri* and his assistants uttered verses of the R̥g-vēda in a semi-musical recitative (*śastra*), while the verses of the Sāma-vēda were sung in musical chant (*sāma*) by the priests of that school. There were numerous melodies or *sāmās* known in the Sāma-vēdin school, to which the verses of the R̥g-vēda were adapted by means of *stōbhas* or twistings of syllables where necessary. A *sāma*, as a rule, consisted of (1) a *prastāva* or prelude sung by the *prastōtri*, and introduced by the syllable *hum*, (2) an *udgītha* or main chant by the *udgātri*, preluded by the syllable *ōm*, (3) a *pratihāra* by the *pratihartri*, introduced with *hum*, (4) an *upadrava* by the *udgātri*, which was sometimes omitted, and (5) a *nidhana* or final chorus sung by all. Additions might be made to this scheme, and sometimes a chorus of 4, 5, or 6 *upagātris* sang the syllable *ho* as a bass accompaniment. As a specimen we give the verse Sāma-vēda i. 1, 1, *agna ā yāhi vītaye grīnānō havya-dātaye ni hōtā satsi barhishi*, as set in plain chant by Burnell in his introduction to the Ārshēya-brāhmaṇa. The sign 7 indicates that the syllable which it follows is to be prolonged by one mora, and all notes sung in the expiration of a single breath are included in one bar.



Strophes of this kind or *stōtras*, consisting of several

lines each, were repeated in different modes to form a *stōma*, which again might be chanted in various manners. Thus for example the *pāñchadaśa-stōma*, consisting of a *pragātha* strophe of three lines, might be sung in *pañcha-pañchinī* arrangement as follows : (1) *aaa + b + c*, (2) *a + bbb + c*, (3) *a + b + ccc*.¹ The singing of the *stōtra* was preceded by a dialogue in which the *udgātṛis* asked leave of the *brahman* and *maitrā-varuṇa* to sing, saying, "O Brahman, O Praśāstṛi, let us sing praises," to which those functionaries answered with a formula ending "*Om*, sing praises!" When the chant came to an end, the *hōtṛi* and *adhvaryu* usually held a formal dialogue with recitations and prayer, after which the sacrifice began.

The Śrauta rituals may be divided into two great classes, (1) the *havir-yajñas*, or liturgies of fire-oblations, and (2) the *sōma-samsthās* or varieties of the Sōma-cult. The former will be summarily reviewed in §§ 5–11 below, the latter in §§ 13–26.

5. *Agny-ādihya*, the establishment of the sacred fires in the house, by which the householder became an *āhitāgni*, begins with the construction of a round hut on the west for the Gārhapatya fire, with doors on the east and south; a square hut for the Āhavanīya on the east with doors on the east and west; a crescent-shaped hearth for the Dakṣiṇa fire south of the Gārhapatya; a round hearth for the Sabhya, in front of the Gārhapatya; and another round hearth for the Āvasathya, east of the Sabhya. A fire was kindled on the Gārhapatya hearth by rubbing, or fetched thither from another sacrificial fire or the house of a Vaiśya, and in it was cooked *brahmaudana*, four measures of rice porridge, which was given to the officiant *adhvaryu*, *āgnīdhra*, *hōtṛi*, and *brahman*. When the day of the

¹ Owing to the complications of these systems the song had to be accompanied by motions of the fingers and shifting of small sticks to count the members of the chant.

ceremony dawned, this fire was extinguished, or carried away southwards, and in its place was raised a round space of earth, one *aratni* in extent, which was surrounded by small stones. The other fireplaces were constructed in the same manner. The fire was then kindled by rubbing together the fire-sticks (*araṇīs*) used for this purpose. These consisted of a lower and an upper stick; the latter, or *pramantha*, stood vertically in the former, and had its upper end moving in a spindle held by a plug fixed in a cross-bar. Round the spindle was a cord of hemp and cow's hair, which was drawn by the wife of the householder, and made the upper stick whirl round. A young horse (white or red, according to different authorities) stood by. The Gārhapatya having been lit, a burning brand was carried thence to light the Āhavanīya, the horse being led in front and the house-master walking behind the brand. Some prescribe the kindling of the Dakshina fire in the same manner as the Āhavanīya; others hold that it should be lit previously to the latter by rubbing the sticks or by the Āgnīdhra fetching burning brands from a common fire; but if the fire that had been lit in the first instance on the Gārhapatya hearth was still burning on the south side, to which it had been removed, it was to be brought now to the Dakshina hearth. On the latter all food but meat was henceforth to be cooked. The Sabhya was usually lit by rubbing the sticks. During the lighting of the fire, or later, dice were cast (by the priests, or by Kshatriyas) for the possession of a cow. The cow was formally exchanged for rice, which was cooked and eaten by the company. The ceremony concluded with various rites, the horse being driven away towards the north.

When it was found that these fires did not bring the good fortune that was expected for the household, a ceremony of *punar-ādhēya* was performed, in which new fires were established with very similar rites.

6. *Agni-hōtra* was performed every morning and evening, an *adhvaryu* officiating. The milk of a cow that had had a bull calf was purified with grass-stalks at the Gārhapatya, mixed with water, and after performance of the *paryagni-karaṇa* (above, i. § 16) offered in the Gārhapatya and Āhavanīya. The householder then ate food, and poured out four libations of water to the gods, deceased ancestors, Seven Rishis, and Agni Prithivī-kshit. The Dakshiṇa fire was worshipped mentally ; to the Sabhya homage was paid by sitting near it for a short time in the early morning.

7. *The New and the Full Moon* were celebrated each with a festival of two days, covering the last day of the old and the first of the new fortnight. Cakes called *purōḍāśas* were made of grain husked in a mortar on a black hide by the *adhvaryu* and the householder's wife or the *āgnīdhra*, ground by the *adhvaryu* and the lady and her husband, and baked on the Gārhapatya fire. Then was dug a *vēdi* or place to receive the sacrificial food and other apparatus. It lay between the fires, and was shaped somewhat like an hour-glass, being oblong, with the longer sides concave. The main feature of the sacrifice that now followed was the offering of the *purōḍāśas*, which on the full moon were presented to Agni and Agni-Sōma, and on the new moon to Indra-Agni, in lieu whereof some regaled the latter gods with a mixture of milk and whey. These rites were preceded and followed by oblations of butter, etc., after which the cakes were distributed among the priests (*āgnīdhra*, *adhvaryu*, *hōtri*, and *brahman*). The deceased ancestors were summoned to take their share, the priests received a fee of porridge, and a series of minor rites concluded the function.

8. *Piṇḍa-piṭri-yajña* was a rite for the deceased ancestors, held in the afternoon of the day of new moon, when the householder made an offering over the Dakshiṇa fire to the Manes, with the forms

characteristic of *śrāddhas* (above, i. § 18). After two oblations to Agni and Sōma, water was poured into a trench guarded against evil spirits by a brand from the Dakṣiṇa fire, and the Manes were invited to wash in it. Three or four meal-balls (*piṇḍas*) were laid in the trench for the repast of the Manes, who were summoned by name and adored, etc.

9. *Chāturmāsya* was the name given to a trio of liturgies inaugurating the beginnings of the three seasons of the year, viz. the *Vaiśvadēva* in spring, the *Varuṇa-praghāsa* in the rainy season, and the *Sāka-mēdha* in autumn. In all three the prelude was the same, five oblations to Agni, Sōma, Savitṛi, Sarasvatī, and Pūshan. In the *Vaiśvadēva* this was followed by the offering of two *purōḍāśa* cakes, one to the Maruts and one to Heaven and Earth, and a mixture of hot milk and whey to the Viśvē Dēvāḥ or All Gods. In the *Varuṇa-praghāsa* dishes of gruel (of barley, or barley and rice) were prepared by the mistress of the house, and a ram for Varuṇa was brought by the *adhvaryu*, a sheep for the Maruts by the *pratiprasthātri*, both animals being clothed in woollen coats and marked with appropriate tokens of sex (testicles and breasts). Two *vēdis* were made before the Āhavanīya fire, a northern one for the *adhvaryu* and a southern for the *pratiprasthātri*; on the former was raised an *uttara-vēdi* or fire-hearth made of the earth dug up in constructing the *vēdi*, with a hollow in its centre. On the next morning fire was laid in the two *vēdis*. Various offerings were made, chiefly on the northern *vēdi*. The lady of the house had to confess to the *pratiprasthātri* beside the Gārhapatya fire how many and what lovers she had, if any; then she invoked the Maruts, prayed for the removal of her guilt, and with her face turned westwards offered in the Dakṣiṇa fire her dishes of gruel, which she carried on her head in a sling made of woven reeds. The two priests exchanged their victims and slaughtered

them, and after other rites the master and mistress of the house bathed themselves. In the Sāka-mēdha a series of offerings was followed by a *pitṛi-yajña* to the deceased ancestors in a hut south of the Dakṣiṇa fire, upon a *vēdi* on which the latter was placed. Water was poured out for the spirits, and meal-balls (*piṇḍas*) placed on the eastern, southern, and western corners of the *vēdi*. With this liturgy was connected the *traiyambaka-hōma*, an offering of four or more cakes to the malignant Rudra upon a cross-road, in a fire taken from the Dakṣiṇa; one cake was thrown northwards upon a molehill, and the fire thrice circumambulated leftwards by the company and thrice by the householder's unmarried daughters; the remainder of the cakes was tossed up into the air by the sacrificer, caught in its fall, and hung up in two baskets on a tree or anthill on the north, as a viaticum for the god. The Sāka-mēdha was followed by the Śunāsīriya, in which offerings were made to Śunā-sīrau and other deities.

10. *Āgrayaṇa* was a consecration of first fruits, namely, of rice in the autumn, barley in spring, millet in the autumn or rainy season, and bamboo-seed in summer. The rites varied.

11. *Paśu-bandha* (*Paśv-ālabha*) was an animal sacrifice, usually a goat to Indra-Agni, Prajā-pati, or the Sun-god Sūrya. It might be offered once a year, in the rains, autumn, or spring, or once every six months, at the beginning and end of the "northern course" of the sun, which begins at the winter solstice. A sacrificial post (*yūpa*) was cut from a *palāśa* tree (*Butea frondosa*); it was fixed in a trench that lay half within and half without the *vēdi*, and a rope was fastened round its middle. The *vēdi* for this rite lay east of the fire; one-third of it, on the east, was occupied by the *uttara-vēdi* (above, ii. § 7), on which was a fire which for the occasion took the place of the Āhavanīya, while the latter held the place of the

Gārhapatya. The victim was tied to the post, and after preliminary oblations and prayers the *āgnīdhra* thrice walked round it, the sacrificial fire, etc., with a fire-brand (*pariyagni-karaṇa*), while the *maitrāvaruṇa* recited verses and offerings were made. After some further formalities the officiants walked to the sacrificial fire-place in a procession headed by the victim, after whom came successively the *pratiprasthātri*, the *adhvaryu*, and the householder, the householder holding on to the *adhvaryu*, the *adhvaryu* to the *pratiprasthātri*, and the latter touching the animal with a spit. The victim, having been laid with its head towards the west and its feet towards the north, was smothered or strangled, its body cut up, and the members offered in detail upon the *vēdi* with oblations, etc.

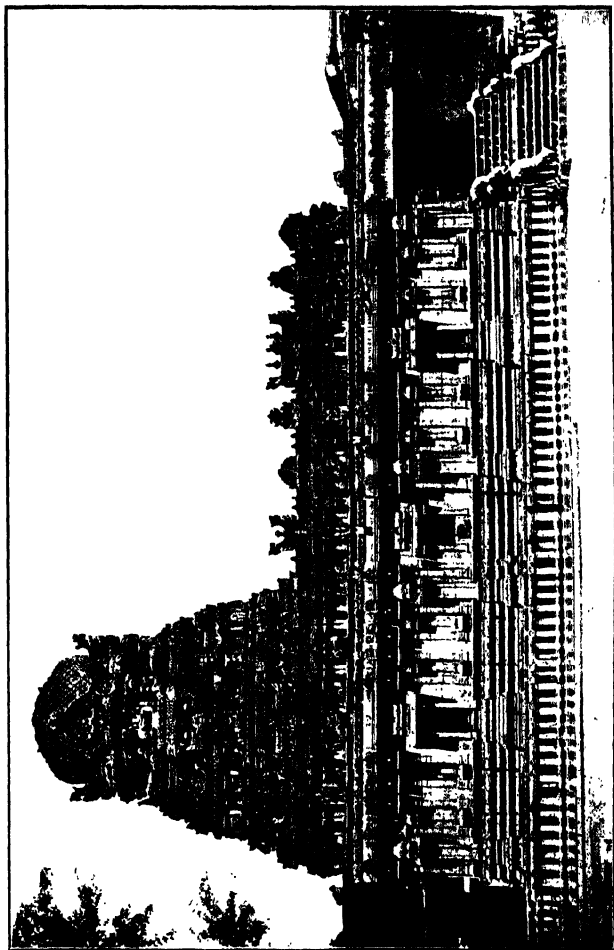
12. The Śrauta rituals include also a large number of ceremonies (*ishṭis*) to celebrate special events, such as the birth of a son, or to ensure the fulfilment of particular wishes, such as that for long life, or to divine future happenings, such as rainfall. They are of miscellaneous character and origin, but for convenience may be grouped under the head of *havir-yajñas*.

We now proceed to outline the *sōma-samsthās*, the various rituals for the Sōma-offering and the liturgies connected therewith.

13. *Agni-shṭōma*, or *Jyōtir-agni-shṭōma*, is the simplest of the Sōma liturgies, and occupied one *sutyā* day, in which the Sōma was pressed and offered thrice, preceded by several days of preparation (*upasad*, "session"). On the last of the *upasad* days a buck goat was sacrificed to Agni-Sōma, and during the day of pressing cattle were offered to Agni (*kratu-paśu* or *savanīya-paśu*),¹

¹ Besides this sacrifice of single victims, an *aikādaśinī ijjā*, or sacrifice of eleven animals, was sometimes performed. The rites varied; thirteen sacrificial posts (*yūpas*) were set up. There are six other primary forms of the Agni-shṭōma, which vary in the number of victims and other details, viz. the *atyagnishṭōma*, *ukthya*, *shōḍaśin*, *vājapēya* (see below, § 18), *atirātra*, and *aptōr-yāma*.

besides which one or three barren young cows were immolated after the sacrificer's bath. A hut was built, in which the householder conducting the sacrifice lived for several days, sometimes even for a year, performing the *dīkshā*, or consecration; his hair and nails were cut, his food and drink were limited, he carried a staff and the skin of a black antelope, and clasped his hands; no one might pronounce his name or touch him; in various respects he was under strict restraint, and he was debarred from connubial relations with his wife, who was lodged in an adjacent hut under similar conditions. Stalks of the Sōma plant were symbolically purchased by a Brahman in exchange for a cow, and were then brought by the priests in a cart. The Sōma was received as a guest, and in its honour an *ātithyēshṭi* or "hospitality-sacrifice" was held, followed by the *tānū-
naptra* rite, in which the priests, touching butter from the *ātithyēshṭi*, made a compact of mutual loyalty. The *āgnidhra* having brought boiling water (*madantī*), which was touched by all, the householder proceeded to intensify the austerities of his *dīkshā*, tightening his girdle, clasping his hands more closely, and taking only warm milk for nourishment. At this point were held the *pravargya* rites (below, § 14) and the special ceremonies of the *upasad* days, the latter a series of oblations with recitation of sayings referring to Agni and various myths. In the middle day of the *upasads* was made a *mahā-vēdi* or great place of sacrifice, and upon it was brought the Sōma in the special carts, called *haviṛ-dhānas*, over which a tent was now spread. In the midst of the hut, which stood three steps east of the western end of the *vēdi*, a log of *udumbara* wood (*Ficus glomerata*) was set up, and the hut was covered with mats. In front of the axle of the right-hand cart were made four sounding-holes (*uparavas*), to increase the noise of the falling Sōma-juice; they were separate above and joined below, and over them were laid two



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(see page 243)

boards, upon which was spread a red hide, on which the pressing-stones were placed. In the hut were made six fire-hearths (*dhishṇyas*) for the officiating *hōtri*, *maitrāvaruṇa*, *brāhmaṇāchchhamsin*, *nēshtri*, *pōtri*, and *achchhāvāka*; and outside the hut, to the right of the *vēdi*, was the *mārjalya* hearth for cleansing the utensils, opposite which was a hut for the *āgnīdhṛīya* fire. After dedicatory and other rites the family and priests came in procession to offer the goat to Agni-Sōma, and with some further rites the *dīkshā* ended. The night was passed by the householder in watching over the Sōma by the *āgnīdhṛīya* fire on the carts, while the priests remained by the former. The next morning brought the great day. After preparation, a preliminary pressing of the Sōma was made to fill the *upāṃśu-graha* or bowls offered in silence, followed by the "great pressing" or *mahābhishava*. The juice of the Sōma fell into a jar full of water, from which the *unnētri* (above, § 3) poured it into the vat belonging to the *hōtri*, whence the householder poured it through a filter of wool laid over a tub; the various cups (*grahas*) were then filled with it. The filtering was accompanied by oblations and hymns (*pavamāna-stōtras*), which were preceded by a procession of the priests, who stepped along one holding the other, after which they sat down to sing. They then returned to the hut, and cakes (*purōḍāśas*) and cups of Sōma were offered, followed by special libations (*hōtrās*) brought by the *adhvaryu* from the vats of the different priests. After a recitation by the *achchhāvāka* more cups of Sōma were offered, after which came an oblation to Agni. The ritual was much the same in the midday service; but in the latter an extra offering was made of *dadhi-gharma*, sour milk boiled on the *āgnīdhṛīya* fire. In the evening also the ceremonies were similar. The sacrifice of animals which had been begun in the morning service was now concluded, and an offering made to the deceased ancestors, followed

by the singing of hymns led by the *prastōtri*. The householder and his wife then bathed, washed one another's back, and put on new clothes ; oblations were made and a barren cow offered to Mitra and Varuṇa, etc.

14. *Pravargya* (above, § 13) seems to have been originally an independent rite, which was later attached to the liturgies of the Sōma at certain stages, concerning which authorities are at variance. It consisted of milk heated in an earthen pot or *mahā-vira*, which was offered morning and evening during the *upasad* days. Three of these pots, a span in size and made of three or more rings, narrowed in the middle, together with several other vessels, some of them of peculiar shapes, were constructed of clay from a spot east of the Āhavanīya fire. The chief pot, covered with a golden plate, and standing upon one of silver, was laid on a pile of earth, surrounded by fire, and fanned with a fan of black goatskin by the *adhvaryu*, *āgnīdhra*, and *prati-prasthātri*, while the other two pots stood on a chair covered with a black goat's skin east of the Āhavanīya. When the chief pot was sufficiently heated, it was taken up, and butter and milk of a cow and a goat were poured into it. A cake called *rauhiṇa* was offered by the *prati-prasthātri*—to Day in the morning and to Night in the evening—and the hot milk presented to the Aśvins. The pot was then filled with boiling sour milk, which was offered in the different quarters of space ; a *rauhiṇa* cake was again presented, and hymns sung. Finally the sacrificial utensils were arranged so as to represent the form of a man. The householder for whom this rite was performed had to observe strict restraints for a year previously, and for a year after it he might eat no meat, drink from no earthen vessel, and visit no black woman.

15. *Viśva-jit* was another one-day ritual of Sōma-pressing. After bathing the householder and his wife clothed themselves in the hides of red calves without

the ears and tails, and the former passed twelve nights in various places with a spade of reed or *udumbara* wood, a fillet on his head, eating only fruit and roots. The fees given to the Brahmans were 1000 cows and 100 horses ; some even prescribe the surrender of the householder's whole estate, with the exception of the eldest son's share.

16. *Vrātya-stōmas* were four rites for the benefit of *vrātyas*, persons of brahmanic origin who for three generations had abandoned the practice of reciting the *sāvitrī* (above, i. § 13), or perhaps members of non-brahmanic families whom it was considered desirable to bring into the brahmanic fold.¹ The four *vrātya-stōmas* conferred the rights of intercourse and intermarriage with Brahmans and the power to perform brahmanic rites upon four classes of these *vrātyas*, viz. musicians and dancers, persons of ill repute, persons of low standing, and impotent old men respectively. The man chosen as master of the sacrifice (*griha-pati*) to represent his class was either the richest of them, or the most learned, or—the most disreputable. He wore the skins of a black and a white ram tied together, with peculiar accessories, which after the rite were given as fee to an inferior Brahman from Magadha or to *vrātyas* still unredeemed.

17. Among the other numerous one-day rituals of Sōma may be mentioned the *Sādyahkras*, *Sarva-svāra*, and *Brihaspati-sava*. There were six *Sādyahkras*, and the ceremonies of each of them, including the preliminary *upasad* and *dīkshā*, were performed in one day. A field of barley or rice, in seed or ripe, took the place of the *vēdi*, a threshing-floor or dust-heap that of the *uttara-vēdi*, a plough-shaft that of the sacrificial post. The priests

¹ The Atharva-vēda (xv. 1 foll.) gives a lively description of one of these vagabond *vrātyas*, who seems to have greatly resembled some modern Saiva Yogis. He travels in a bullock-cart, with a harlot, a musician (*māgadha*), two couriers, and two footmen, and professes Saiva magic with great fluency.

stood at considerable distances (the *udgātṛi* in the north, the *brahman* in the south, the *hōtṛi* in the east, and the *adhvaryu* in the west), and they were brought together in a cart, on which were skins of fresh milk, which was converted into sacrificial butter by a primitive process of shaking. The ritual thus bore the stamp of archaic rustic conditions, and each *sādyahkra* had a definite magic purpose. The *Sarva-svāra* was offered by a person desiring to die, who sat entirely covered up, with his face towards the south, upon a black skin. The *Brihaspati-sava* was conducted by a person who was ambitious for priestly distinction ; “sympathetic magic” was applied to this end, for he was treated with a show of great respect and styled *sthapati*, and made no reply to the salutations addressed to him.

18. *Vājapēya* was a rite performed by men of the three higher castes to obtain social promotion, under the form of a one-day Sōma-pressing, and might be held either by itself or as the sixth day of the *sarva-mēdha* (below, § 22). It comprised thirteen or more days of *dīkshā* and at least three *upasad* days followed by the day of Sōma-pressing. In addition to the victims usual for the *agni-shūma* (ii. § 13) a speckled cow was offered to the Maruts and seventeen hornless buck goats to *Prajā-pati*. The householder, his wife, and the priests wore golden crowns. At the midday Sōma-pressing a symbolic race took place, for which the course, seventeen bow-shots long, was measured out by a Kshatriya. Three horses were yoked in the householder’s war-chariot, and a fourth bridled, and sixteen other cars, with teams of four horses, were brought out. A chariot-wheel of *udumbara* wood (*Ficus glomerata*) was fixed upon a post ; a Brahman mounted the latter and during the race turned the wheel towards the right, singing a *sāma*, while seventeen drums were beaten on the *vēdi*. The householder first drove past the goal, after which he came back, harnessed the fourth horse

with the other three, and gave the team to the *adhvaryu* ; the other sixteen teams he gave to the other priests. When the Sōma was bought (above, ii. § 13), seventeen cups of *surā* (pp. 174, 175) were purchased from a "long-haired man" in return for lead, and filtered through a hair sieve ; these were used alternately with the cups of Sōma. Honey was also offered in a golden cup. The householder held a dialogue with his wife referring to their mounting to heaven, in token of which he climbed up the sacrificial post, which was covered with seventeen robes, and bore on its top a seat, upon which he sat. Descending thence, he sat upon a throne, and received a consecratory sprinkling with water, milk, and sometimes various kinds of food, from which, however, one was excluded from which he was thenceforth bound to abstain. He was then thrice hailed as *samrāj*, "emperor," and the ceremony ended with seventeen *ujjitis* or speeches of victory and libations.

19. *Rāja-sūya* was a ceremony for the dedication of a Kshatriya king. It was held in the spring or autumn, and was preceded by rites extending over a year. After various ceremonies, in which the chief persons of the state took part, the *dīkshā* was performed usually in one day, followed by three *upasad* days and one day of Sōma-pressing (on the first of Chaitra, if the *Rāja-sūya* was held in spring). After due preparations and oblations the anointing chrism was compounded of seventeen liquids (water from the river Sarasvatī, water from the matrix of a cow, rain-drops, water that had flowed upstream and down-stream, etc.), filtered through two sieves, and poured into vessels of *palāśa* (*Butea frondosa*), *udumbara* (*Ficus glomerata*), *nyagrōdha* (*Ficus indica*) and *aśvattha* (*Ficus religiosa*). The king, wearing a turban, a linen robe embroidered with figures of the sacrificial vessels, a red robe, and a cloak, received from the *adhvaryu* a strung bow and three arrows, and proclaimed himself king in three sentences (*āvid*). The

adhvaryu put a piece of copper into the mouth of a long-haired man sitting beside the hut, in order to remove evil spirits. The king then walked towards the various quarters of space and symbolically ascended them, typifying the god Indra ; and in the same character he trod upon a tiger-skin near the anointing vessels and kicked away a piece of lead lying on its back, symbolising the act of Indra in spurning away the head of the demon Namuchi (Rig-vēda, vi. 20, 6, viii. 14, 13). He was then anointed by the *adhvaryu* or *purō-hita* (chaplain), a kinsman, a Kshatriya, and a Vaiśya ; and the *hōtri*, sitting on a golden cushion, recited the tale of Śunaḥ-sēpa (Aitarēya-brāhmaṇa, vii. 3, 13-18). He then made three steps on the skin, symbolising the mythical three strides of Viṣṇu, poured the remainder of the anointing chrism into the *palāśa* vessel, and gave it to his favourite son with a prayer that his work and power might be continued in the latter, for which the *adhvaryu* made an oblation with symbolic ceremonies. Then came a symbolic foray. 100 or more cows, belonging to kinsmen of the king, were led to the north of the Āhavanīya fire ; the king mounted a chariot with four horses, drove into the herd, touched one animal with the end of his bow, declared them his property, and indemnified the owners. According to Lāṭyāyana (ix. 1, 14 ff.), some feeble kinsmen were brought with their property ; he seized upon the latter, and shot arrows at them, which they brought back to him with a prayer for his success ; two-thirds of their goods were given to the priests and sharers in the *daśa-pēya* sacrifice connected with the Rāja-sūya, and one-third, together with some villages, was restored to them ; they were henceforth reckoned as Kshatriyas, but could not be anointed as kings. The Kaushītakis simplified the rite by prescribing that the king should mount a horse and turn towards the quarters of space in token of conquest.

The king then sat upon a throne, and received from the *adhvaryu* five dice, typifying the five quarters of space. The priests beat him behind slowly and softly with sticks from pure trees. A hut was raised, and gold laid in the middle of it, upon which the *adhvaryu* after an oblation threw the dice, calling upon them to make the king a firm centre of his stock. After sacrifice the *adhvaryu* exclaimed, "Cast dice for a cow!" and the symbolic game began, the priests receiving as fee the oxen that had drawn the car bearing the household fire. The usual rites of a one-day Sōma liturgy then proceeded, with some modifications, after which came the bath and the *daśa-pēya* sacrifices. The latter, if the Rāja-sūya was held in spring, began on the 7th of the waxing fortnight of Chaitra, and consisted of liturgies of the Sōma, which was brewed in ten vats, to each of which were allotted ten priests. The series of ceremonies ended with various other rites, including a vow under which the king's hair could not be cut until the *kēśa-vapaṇīya* held on the full moon of Jyāishthā a year later.

20. The next class of Sōma-liturgies that calls for attention is that of *ahīnas*, which usually comprised from two to twelve days of Sōma-pressing preceded by twelve *upasad* days, the total ceremony occupying not more than a month, and ending with an *atirātra* (above, ii. § 13). The most important of them are those described below, §§ 21 ff.

21. *Aśva-mēdha* was a ceremony performed by kings to ensure the welfare of their kingdom, and usually began on the eighth or ninth of the waxing fortnight of Phālguna. Rice porridge (*brahmaudana*) was cooked for the priests, and a largesse of 4000 cows and 400 pieces of gold was given to them. The king held a silent vigil, wearing jewels, and accompanied by his four wives, with each of whom were 100 damsels of various ranks, gentlewomen, and high officers. In the

evening, after the *agni-hōtra* (ii. § 6) had been offered, he sat with his face towards the north on the Gārhapatya hearth between the legs of the second queen, observing celibacy during the night. Next morning, after offerings, a chosen stallion was brought out; a bridle smeared with butter of the *brahmaudana* was fastened upon his head, and he was washed at a standing pool. A man of low birth killed a four-eyed dog (*i.e.* a dog with dark-coloured patches over each eye) with a club of *sidhraka* wood, and passed it on a mat under the horse, while the king pronounced a formula, and the horse was brought to the fire and dried with due recitation of charms. Cakes (*purōḍāśas*) were offered daily to Savitṛi, and for each sacrifice 100 pieces of gold or silver were given to the priests. After the third of these offerings the horse was let loose towards the north-east, to roam about at his own free will, in company with 100 old horses. He was guarded by a troop of armed youths of the same families as those of the queens' ladies, who protected him from harm and kept him from bathing in unsuitable places or consorting with mares. Golden seats were then placed on the south of the *vēdi* for the king, *hōtṛi*, *adhvaryu*, *brahman*, and *udgātṛi*, and the *hōtṛi* began the recitation of the *pāriplava*, a series of legends of the king's ancestors, which was spread over a year, and was every day followed by praises of the king and the sacrifices, sung to the accompaniment of the lute. These recitations and the previous rites (the king's vigil between the queen's knees, offerings to Savitṛi, etc.) were repeated daily for a year (or from a fortnight to six months, according to other authorities), and when this period was over the horse was brought back, and the *dīkshā* or consecration of the king began. Sacrifices were offered for three days on the east; twenty-one posts were erected, to each of which was bound a victim to Agni-Sōma. Then Sōma was pressed for three days. On

the second day, after the singing of hymns, the horse was yoked to a golden car with three other horses, all decked with gold, and he was led to a pool to bathe. On his return the three senior queens, according to their rank, anointed respectively his fore, middle, and hinder parts, and entwined each 101 golden ornaments in his mane and tail, uttering respectively the formulae *bhūh*, *bhuvah*, and *svah*. He was then given the remains of some grain that had been offered by night, and the *brahman* and *hōtri* mutually propounded to one another *brahmōdyas* or poetical riddles. The horse and sixteen other animals were then bound to the post next to the fire; to each of the other posts were attached fifteen victims; and in each of the spaces between the posts were placed thirteen wild animals, which, however, were released after the performance of the *paryagni-karaṇa* (i. § 16). The horse was then stifled in robes. The chief queen approached him; a cloak having been thrown over them both, she performed a repulsively obscene act symbolising the transmission to her of his fructifying powers. She then arose, and the horse's body was cut up, the other three queens pointing out with a hundred and one metal needles apiece the way for the sacrificial knives. Before the caul was offered, further *brahmōdyas* were held between the *hōtri* and *adhvaryu*, the *brahman* and *udgātri*, and the king and *adhvaryu*. The blood was boiled, and subsequently offered; the flesh was roasted. Various rites concluded the ceremony, and on each of the three days the king bathed.

22. *Purusha-mēdha* was a liturgy similar in many respects to the *aśva-mēdha*, but of still greater efficacy in influencing the powers of heaven, for in it a man took the place of a horse. This human victim was a Brahman or Kshatriya, who was purchased for 1000 cows and 100 horses; he was set at liberty for a year, during which, however, he was debarred from access

to women, and was then slaughtered with much the same details as the horse. Human sacrifice was opposed to the spirit of the Brahmans, and in course of time was suppressed by them wherever possible within the pale of their church ; but in the earlier period they had not sufficient power to do away with the custom, and they therefore canonised it, as they did with certain other irregularities.

The highest degree of sacrifice was reached in the *sarva-mēdha*, where in theory the sacrificer surrendered everything and retired into a hermitage.

23. *Śabalī-hōma*, formally connected with the *ahīna* class of Sōma liturgies, was in origin a rustic cult of the oracle of the forest. A man who desired increase of cattle cut his hair and beard on the first day of spring, dressed himself in a hitherto unused garment, and for twelve nights lay on an uncovered and slightly raised place, drinking only hot milk. During the time he spoke little, and never went far from the spot. A friend kept him company, and pronounced the *praishas* or cues for the sacrificial rites. Towards the morning of the twelfth day he offered honey and milk with a formula to the forest-goddess Śabalī, after which he went into the woods, gathered a bunch of grass, and thrice called loudly "Śabalī !" If his cry was answered by any animal but a dog or an ass, the omen was good. If no answer was heard, he had to repeat the summons next year ; if after three such trials no reply was vouchsafed, or if a dog or ass responded to his cry, the omens were against him.

24. *Pañcha-śārādīya* was an *ahīna* extending over five days, and repeated in five successive years, beginning on the seventh or eighth of the waxing fortnight of Āśvayuja, when seventeen male and seventeen female animals were offered to the Maruts. The males were spared for five years, and in the month Kārttika of the sixth year were slaughtered as victims to Indra-Marut.

25. *Sattras* were various forms of *ahina* liturgies performed by associations of priests for the promotion of their own interests in heaven, therein differing from the majority of Śrauta rites, which were conducted by them for the benefit of a householder, nobleman, or king. The fundamental scheme of the *sattras* is that of a *dvādaśāha* or ceremony of twelve days, comprising a *prāyaṇīya atirātra* (one day), a *prishthya shad-aha* (six days), *chhandōmas* (three days), an *avivākya* (one day), and an *udayaṇīya atirātra* (one day); for the *chhandōmas* and *avivākya* might be substituted four days of *chhāndōmikas*. This programme might be extended by additions, such as the *gavām ayana*, which, beginning with a consecration (*dikshā*), lasted for a year, and was divided into two halves, with a day in the middle called *visuvant*, and ended with a *mahā-vrata* and an *udayaṇīya*. The *mahā-vrata* had several interesting features characteristic of popular cults. Among other ceremonies, we may note that the *hōtri* sat on a swing and others on benches, cushions, etc., while the *dikshitas* or consecrated persons were alternately praised and abused; a common harlot and a Brahman student reviled one another; an Ārya and a Sūdra symbolically fought for a round white skin, and of course the Ārya won; harlotry was carried on behind a curtain; armed warriors stabbed with arrows the skin of a barren cow, etc. There were also other *sattras* extending over a year, such as the *ādityā-nām ayana* and *aṅgirasām ayana*; and some were even more protracted, for example the *mahā-sattra*, which lasted over twelve years, not to mention some of which the reputed length savours of imagination.

26. *Yāt-sattras* were pilgrimages along the banks of sacred rivers, during which Sōma-liturgies were performed. The *sārasvata* proceeded along the right bank of the river Sarasvatī from Vinaśana, the spot where it disappears, to Plaksha Prāsraṇa, where it rises

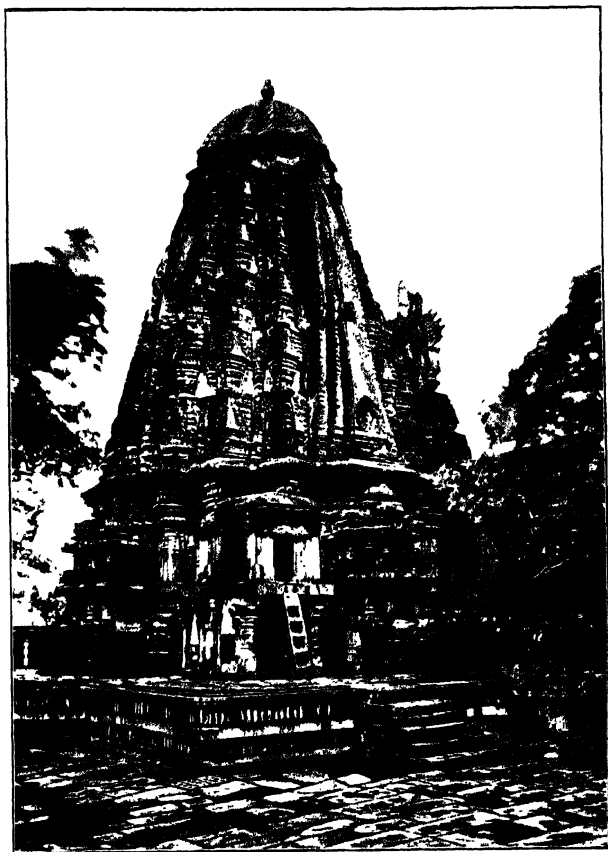
from the earth, the pilgrims taking with them movable apparatus for the Sōma-ritual. First, one hundred young cows in calf with a bull, which were to increase tenfold, were driven into a wood. On the seventh day of the waxing fortnight of Chaitra the consecration (*dīkshā*) was held at Vinaśana, with an *atirātra* and oblations. A *brahman* or *adhvaryu*, standing near the Āhavanīya fire, threw a stick up the river-bank ; at the spot where it fell a Gārhapatya fire was set up, from which a new Āhavanīya was made. They stayed on this spot until the next morning, when the same process was repeated. This went on day after day, with divers rites at various places on the way, until they arrived at Plaksha Prāsraṇa. There an oblation was offered to Agni Kāma, and a mare and a woman who had lately born a child were given to a worthy pilgrim. In much the same manner was held the *dārshadvata* or pilgrimage along the Dṛishadvatī, as a preliminary to which the householder conducting the pilgrimage herded for a year the oxen of a priest or religious preceptor, during another year kept up a fire in the Naitandhana (a dry pond near the Sarasvatī), or, if he maintained the sacred fires in his house, offered *agni-hōtras* (ii. § 6), and in the third year performed an *agny-ādhyā* (ii. § 5) at a place called Parīṇah, in Kurukshētra, the plain north-west of Delhi.

27. *Sautrāmaṇī* is a ceremony which may appropriately be described after the Sōma-liturgies, as one of the objects for which it might be performed was the cure of persons who had become sick through drinking too much Sōma. Probably it was often required for this purpose. Another object to which it might be directed was to enlist the help of the gods for Brahmans, Kshatriyas, or Vaiśyas in their ambitions. In commemoration of the legend that the Aśvins healed Indra when he was sick from excessive indulgence in Sōma, offerings of *surā*, an intoxicating drink

brewed from grain, were made to these deities and Sarasvatī. The ceremony had two forms, the *kaukili sautrāmaṇī*, which was independent, and the *charakā*, which was held in connection with other liturgies. The essential features of both were the same. Barley, rice, and roasted grain for the *surā* were symbolically purchased from a long-haired man or eunuch, in exchange for lead, wool, and threads. These were ground up, with certain roots to assist fermentation, and compounded with the liquid poured off from two portions of porridge made from rice and *śyāmāka* (*Panicum frumentaceum*) boiled in water; and this compound was mixed again with more of the original meal and leaven, and put away for three days, during which milk, etc., were added. On the north and south *vēdis* were made. The *surā* was purified in a strainer over a skin beside the southern *vēdi*, and passed into a vessel of *palāśa* wood, and filtered through a sieve of cow-hair and horse-hair, while on the northern *vēdi* milk was filtered through a strainer made of the hair of sheep and goats. The *surā* and milk were then alternately offered in cups of *aśvattha*, *udumbara*, or *nyagrōdha* wood (ii. § 19) to the Aśvins, Sarasvatī, and Indra, a different kind of meal being added in each cup; and with the *surā* were mixed hairs of wolves, tigers, and lions, symbolising vigour, fury, and boldness. A red-brown buck-goat was sacrificed to the Aśvins, a ram to Sarasvatī, and a bull to Indra. After other offerings, including some of peculiar form to deceased ancestors, the householder for whom the sacrifice was performed took his seat upon a black skin spread upon a stool made of plaited *muñja* (*Saccharum munja*) between the two *vēdis*, a silver plate being put under his left foot as a symbolic protection against death, and a gold plate under his right foot or on his head to ward off lightning. After thirty-two cupfuls of grease had been offered, and he

had been anointed with various scents, the remainder of the grease was poured over him, so that it ran down to his mouth. He was then lifted up by serving-men to the height of the knee, the navel, and the mouth successively, after which he stepped down upon a black skin, with the words, "I establish myself in dominion," etc. A thirty-third cup of grease was then offered and hymns were sung; he bathed, and an oblation of milk was presented to Mitra and Varuṇa and a bull sacrificed to Indra.

28. *Agni-chayana*, the construction of a fire-altar, was begun on the first day of the waning fortnight of Phālguna or on the new moon of Māgha. Five victims were then slaughtered, a man, a horse, an ox, a sheep, and a goat. The goat's carcass was offered as a sacrifice; the other bodies were thrown into the water from which later the clay was taken to make the fire-pot and bricks of the altar. The clay was laid in a trench behind the Āhavanīya fire, and between these was placed the earth of an anthill with a cavity. To the right of the Āhavanīya stood a bridled horse and ass and a goat, which the *adhvaryu*, accompanied by the householder and *brahman*, drove to the clay in the trench, at which he looked through the cavity in the anthill, after addressing a formula to an *anaddhā-puruṣa* (possibly a dummy). The horse put its hoof on the clay, and on the footprint an oblation was offered. The clay was then carried off in a black antelope's skin, and the animals after their return were set free and sent towards the north-east, after hair had been cut from the goat to mix with the clay, which was also strengthened with shingle. From the clay the householder's senior wife made a brick called *ashādhā*, the size of which was measured by her husband's foot, and he (or she) then made the fire-pot (*ukhā*), which was baked with three bricks called *viśva-jyōtis*. This pot was made in the most archaic manner,



TEMPLE AT BELUR

(see page 24f)

without a wheel, of rings of clay stiffened with hair and sherds, with a fillet round the neck, and a pair of knobs rudely imitating female breasts, like the jars found in the graves of prehistoric Europe. Fourteen days after this the consecration (*dīkshā*) took place, and thenceforth the fire was kept in the pot, which was filled with *muñja* grass and hemp. After tying round his neck with a hempen cord a round gold plate with twenty-one studs sewn into the hair of a black and white antelope's skin, which hung down above his navel, the householder lifted the fire-pot with due circumstance towards the east, north-east, and south-east, and laid it upon a chair, where it was worshipped (*vātsapra*); and this rite was daily repeated for some time, even for a year. On the last day of the *dīkshā* were made the *vēdi* and brick altar. On the first *upasad* day was prepared the Gārhapatya hearth, for which fire was brought from the fire-pot, and an *agnikshētra* or fire-field round the altar was enclosed with 261 or 394 foundation stones, ploughed, and planted with every kind of grain, except one, from which the householder had henceforth to abstain. In the midst of this field was built an *uttara-vēdi* (above, ii. § 7) upon a bunch of *kūśa* grass. The preliminaries of a Sōma-liturgy then began, and the first layer of bricks for the altar was constructed. They were brought on a red bull's hide to the south of the Agnikshētra, preceded by a horse, which was made to walk over the outline of the altar and along the furrows of the field, and to sniff the laid bricks, after which he was sent away towards the north-east. Upon the bunch of grass in the centre were laid, one upon the other, a lotus-leaf, the gold plate, an upright *hiranyapurusha* or "golden man" (probably an image), and a porous tile; in front of the tile were laid various bricks, ending with the *ashādhā* mentioned above, and on the south, facing the "golden man," a live tortoise;

on the north of the tile were put a mortar and pestle, and upon it the fire-pot, in the midst of which was the human victim's head, while the heads of the ox and goat were placed on its right, and those of the horse and sheep on its left, each with seven pieces of gold, the head of a snake being sometimes added. The lowest layer was thus completed, 1950 bricks being used; and over it were laid four other strata, the total number of bricks in the altar being 10,800. As the number of *upasad* days might vary between three and one year, the time of building the layers of bricks was varied accordingly. The first important offering made upon the altar was the *śata-rudrīya-hōma*, 425 oblations to Rudra and his troop of spirits, consisting of wild plants or goat's milk. After other rites there was held an *agni-praṇayana*, in which the *adhvaryu* or *pratiprasthātri* with much ceremony laid a brand on the porous tile of the altar and fed it with wood. Other rites followed, leading up to the ceremonies of Sōma-pressing.

CHAPTER V

NON-VEDIC RITUALS, YŌGA, AND MAGIC

I

WHAT chiefly distinguishes the non-Vedic from the Vedic rituals is the fact that most of the former are strictly a *pūjā* or *λατρεία*, service of the god as a person, and usually too an *εἰδωλολατρεία*, service of him in the form of an image, idolatry. The god as a rule is treated exactly as though he were a noble or royal person. He is represented by an image, into which his divine presence is imported by a rite of consecration, and in this form he dwells among men in a habitation, the temple, where he is attended by a priest or priests waiting upon him in the same manner as lackeys and courtiers wait upon a king.¹ In the morning he is awakened with hymns, washed, and dressed in robes of state; food is presented to him, of which his servants partake later; his suppliants enter his presence with gifts, even the poorest bringing a flower, and with obeisances of humility; and at times he is carried out to take the air, or to bathe in the river, or generally to delight the eyes of the faithful, in a car of state. Among other forms of worship may be mentioned the custom of swinging lights with an accompaniment of psalms (vernacularly styled *ārā*, in Sanskrit *ārātrika*), and the processions of hymn-singers or *bhajanās*. These are the nearest approach to congregational worship that can be found in India.

¹ The Tamil word for a temple, *kōvil*, literally means "king's house."

While departing widely in these respects from the ancient rites, large numbers of Vishṇuites and Śivaïtes in matters outside the temple-ritual still follow the old tradition. Many of them, especially the Brahmans, observe a daily ritual of prayer and ceremony that is based on the Vedic model and contains many Vedic formulae, and their liturgies for marriages, births, and *śrāddhas* to deceased ancestors are of the same pattern. For example, the daily offices of the orthodox in the North are usually of the following type. On arising in the early morning the worshipper recites devotional verses or *prātaḥ-smaraṇa* to his god (Śiva or Vishṇu, as the case may be), and to the Earth, and then proceeds to ease nature with due ceremony outside the village. He sips water from his hand and touches various parts of his body, scrubs his teeth with a twig of a tree with an astringent sap, recites a formula, and bathes in the river or pool with much formality. He then decorates his forehead with his sectarian mark,¹ and proceeds to recite the prayers of the morning *sandhyā*. For this he takes his seat, preferably on *kūśa* grass, holding in his hand a bundle of *kūśa* or *kāśa* (*Saccharum spontaneum*), or a piece of gold, or some other sacred object, fastens up his hair, sips water as before with formulae and mystic gestures, and then after three suppressions of the breath, each followed by a mystic meditation, he recites the Gāyatrī verse; thereupon he sips water, recites Vedic formulae and verses, and concludes by sipping water again. After

¹ A common Vishṇuite fore-head mark is the *ūrdhva-pundra*, two perpendicular lines joined at the bottom in a curve. Vādagaḷai Viṣṇuites have a third central stroke; so have the Tēngalais, with whom the line joining the two outer strokes meets them at right angles, and a fourth perpendicular line is added beneath the former, continuing the central stroke downwards. Mādhva Viṣṇuites wear a thick semi-circle open on top, with a dot in the middle. Śivaïtes commonly display three perpendicular lines, the *tripundra*. The Vishṇuite mark is usually made with some mineral pigment, clay from Dwarka being especially prized; the Śivaïtes use ash of burnt cow-dung.

this comes the ritual of *tarpaṇa*, or feeding of the gods and spirits with handfuls of water mixed with barley, the worshipper sitting with his face turned first towards the east and then towards the north; then he feeds the "Fathers" or deceased ancestors and ancestresses, to each of whom he offers with the left hand three handfuls of water mixed with sesam seeds, bending the left knee and facing the south. This is followed by a series of formulae and hymns, after which comes the modern *pūjā*, in which he worships the god with incense, lights, food, betel, fans, an umbrella, a mirror, dancing, circumambulation, and obeisance, accompanied by hymns, chiefly modern. Similar *sandhyā* rituals are performed at midday and evening.

The Yōga and Tantras, of which we have already spoken (above, pp. 16, 17), contribute some elements to many rituals. The Yōga deals copiously in mystic syllables and formulae, which are supposed to be informed with spiritual power, and the Yogi practises certain bodily postures and exercises (some of them very loathsome) which are imagined to strengthen his soul in mystic potency. All these have been taken into the service of many cults, especially those of the Śivaite persuasion, in which they often play a considerable part. The Tantric rituals, which contain many similar features, have likewise affected a goodly number of more reputable cults.

An interesting example of the pouring of new sectarian wine into old Vedic bottles, combining therewith economy and despatch, is furnished by a Śivaite ritual described at length in the Agni-purāṇa (lxxiv-lxxvi), of which the outline is as follows. The worshipper enters the temple with his right foot foremost, with due formulae and ceremonies. As he enters, he projects the mental image of the *astra-mantra* or "weapon-charm" upon the top of the doorway (a rite known also to some of the Viṣṇuites), uttering

the spell "Om hām to Brahman, lord of the dwelling ! " He then goes in silence to the Ganges with a pitcher and balls of sun-dried rice, and there bathes, washes the rice, and repeats over it the Gāyatrī and "heart-charm." He then takes the rice with perfumes, etc., to the temple, and there invokes the presence of the god, and performs the *bhūta-suddhi* or mystic purification of the five elements of his body by mystic meditations and exercises. After many such rites and imaginary envisagements of divine powers he offers with the "heart-charm" water for washing the god's feet (*pādya*), and again water for him to sip. On the head of the image is placed the *arghya*, consisting of flowers, bunches of *dūrva* grass, and grains of sun-dried rice ; and flowers, perfumes, etc., are offered. The idol is then rubbed with salt and mustard seed, sprinkled with *arghya* water, flowers, rice-grains, milk, curds, clarified butter, honey, and sugar, bathed, and dried. An *argha* offering is then made to it, and it is smeared with white sandal-paste. Bdeilion is burned before it, a bell rung, water offered for it to sip, lights waved, and water and food presented with much ceremony. The worshipper then retires to another chamber, and there by means of spells performs *in imagination* the Vedic rite of Agni-hōtra (above, p. 158), conceiving in his mind's eye the various processes in the creation of the Fire-god as rites of *garbhādhāna*, *pum-savana*, *simantōnnayana*, and *jāta-karma* (above, pp. 137 f.), which are followed by oblations to Viṣṇu, Śiva, and other deities in this fire. He then returns to the god, reports his work, and ceremoniously takes leave.

Other sects are even less conservative, and observe every conceivable variety of rules. The differences of Indian cults are innumerable in form as in content. As the religions of Hindustan range from the vaguest animism and fetish-worship to the deepest anthropomorphism, so their rituals vary from those of the

stately temples of Benares to those of the Mukkuvar, an unsophisticated tribe of the South who worship their goddess Bhagavatī with pious ribaldry and the extreme of physical filth.

Besides these *pūjās* to the gods in their own persons, there are countless rituals of all kinds in which sacred animals and objects representing them are adored. Cows, monkeys, and serpents, the *tulsi* or basil plant sacred to Viṣṇu, the *vilva* tree (*Aegle marmelos*) appropriated to Śiva, the *pippala* or *Ficus religiosa* sanctified by the presence of Brahman, the *śāla-grāma*, a kind of ammonite from the Gandak river and sacred to Viṣṇu, and countless other things, animate and inanimate, receive worship. Holy rivers, from the thrice sacred Ganges, are abundant; sacred places, usually discovered and advertised in much the same manner as the holiday resorts of Europe, are dotted all over India. Vast numbers of holy men also receive divine honours, either in their life, or after death; usually, but not always, these are devotees, and they are believed to be incarnations of a god. Such is the religious life of India to-day, and such it has been since the dawn of history.

II

Magic is the raw material of primitive ritual, and is still present to a greater or less degree in most of the liturgies of India. No less important in Indian life is secular magic—astrology, divination, necromancy, and every variety of the black art.

From the earliest ages India has been full of magic. Side by side with the official cults of the R̥g-vēda and their liturgies, there existed among the Āryas a crowd of superstitions of every kind, of which abundant specimens are preserved in the Atharva-vēda. The latter contains 730 hymns, of which about five-sixths

are composed in a language and in metres very similar to those of the R̥ig-vēda ; the rest are in a prose style like that of the Brāhmaṇas. The hymns of the Atharva-vēda are intimately connected with the domestic cults of the Āryas in the earliest days of Indian history, and especially with the cult of the household fire ; hence many of them, if not all, are in substance at any rate no less ancient than the R̥ig-vēda, and as documents of primitive Aryan religion are even more valuable. Accordingly we are not surprised to find in its hymns not only a number of prayers for long life and removal of diseases, but also a vast quantity of spells to heal sickness, exorcise demons, and overpower enemies and sorcerers, love-charms (as a rule by no means innocent), formulae to encompass luck for women in various departments of married life, incantations in the service of royalty to secure the welfare of the kingdom and destroy enemies, etc. What is more remarkable is the amazing fertility of this primitive seed in India. Through generation after generation down to the present day it has continued to thrive and overspread with its noisome growth every part of life, ripening into rank harvests of pseudo-sciences. The spirit of the Atharva-vēda rules in every quarter. Even the Kauṭīliya, a sober manual of political science, thinks it necessary to supplement the arts of the statesman by those of the wizard, to which it consecrates **three** chapters. Astrology is still a prosperous and **crowded** profession, to which the whole population looks for guidance in its daily affairs ; and there is even now a good market for the kindred, if less reputable, trade of the magician.

Dreams naturally offered a fertile field for the ingenuity of diviners. They were soon classified according to their supposed import, and rules were drawn up for averting the evil portended by ill-omened ones by means of lustratory offerings and recitations. Omens

were drawn from the flight of birds, which were often regarded as representing the spirits of deceased ancestors. Owls, pigeons, birds of black colour, and those that happened to fly from right to left were considered to betoken evil. Much significance was attached to natural phenomena, especially those of the atmosphere, such as meteors or lightning. It was believed to betoken a man's death if he saw his image with a wry head in a mirror or water, etc. Twitching in the body was also ominous : if in the right arm of a man or the left of a woman, it betokened union with a lover ; if over the eyes, the attainment of some desired object. The success of an enterprise might be augured from the direction of the fall of a bamboo held horizontally or of a *kāmpīla*¹ twig laid on the head, from the direction of flames into which grain was thrown, or from that of the smoke from a fire into which grass-stalks were cast.²

The processes of magic were largely symbolical. For example, persons were bewitched by the magician making images of them in clay, wax, or dough, which he stabbed, melted, etc. Enemies were to be destroyed by breaking a stalk, with appropriate charms. If one kindled on a cross-road a fire of *bādhaka* wood and coals from a funeral pyre, sacrificed thereupon a fish and a partridge, crushed and mixed the charred bodies with various ingredients, and strewed the ashes on his enemy's house and bed, the latter would be driven out of the village. A man to heal himself of strangury might shoot an arrow ; rainfall might be secured by pouring out butter and milk from a black cow. Another instance is the symbolic ascent of the regions of space in the *Rājasūya* (above, p. 167). Fever might be cured by applying a frog to the patient's body ; by a converse or allopathic method, leprosy was sometimes treated by

¹ The *Butea frondosa*, or else the *Mallotus philippensis*.

² Compare also the *Śabalī-hōma* described above, p. 172. An ancient list of ominous occurrences and the rites for their lustration is given in the *Shadvimśa-brāhmaṇa*, bk. v.

the use of black plants. The usual time for malignant rites was the night, their place often the cemetery, the forest, the cross road, or the field. Blood, the portion of the demons, played a large part in them; so did objects of red colour, symbolising blood. They were often preluded by a period of fasting and abstinence from sexual union, etc., and were performed facing the south (the home of demons and ghosts), the officiant turning from right to left, from north to south.

Lustratory and protective ceremonies were equally abundant. As antidotes to malignant spells metal rings were worn on the right hand, and amulets made from plants or from wood or gold were carried. The influence of demons might be counteracted by offering objects of little value (as the copper in the *Rāja-sūya*; above, p. 168), or of blood. Safety from uncanny powers might be secured by symbolical acts of lustration: thus the hands were dipped in water (but not in rain-water) in the sacrifices to deceased ancestors and friends, the mouth was rinsed out after an ill-omened dream. At a wedding the bride was washed from head to foot; her robe was given to her guardian, who hung it up in a wood or threw it into a cow-stall, and her bridal dress was given to a Brahman, who hung it on a tree. Fire was also used as an antidote to evil influences; the place of sacrifice was regularly secured against them by carrying a brand round it (*paryagnikarāṇa*). Cows had a lustratory influence; accordingly a cow was led round the spot where a pigeon had appeared. Crudely enough, even noises were credited with this effect; a gong was beaten when a child was suffering from the *śva-graha*,¹ in order to scare away the demon causing it.

A vast number of diseases were explained by this

¹ A disease of children, of which the chief symptoms were trembling, twitching, hair standing on end, biting the tongue, rumbling in the bowels, staring eyes, croup-like noises, etc.

convenient theory of possession by demons or *grahas*, especially in the case of children, and treated accordingly with charms and offerings, as well as medicaments. An interesting spirit of this kind is Naigamēsha—in the Jain scriptures styled Hari Nēgamēśi—a demon with the head of a goat or ram, who sometimes favours the birth of sons, sometimes exchanges unborn babes, and sometimes in his less amiable moods afflicts children with sickness. Hārītī, a female demon sometimes associated with smallpox, was also an important figure in the worship of the nursery ; there is a touch of human pathos in the sculptures of the North-West and the paintings recently discovered in Turkestan, which depict her very much in the style of a Madonna, with babes playing about her arms and shoulders.¹ Medical writers name nine or twelve malignant spirits of this kind.

These examples of Hindu superstitions, taken almost at random from the early literature, might easily be multiplied to practically any extent from the same sources and from the copious “literature” that has sprung up in later times from that rank soil. But it is needless.

¹ Legend relates that she was a Yakshiṇī who used to devour human babes. The Buddha concealed one of her numerous progeny, and took advantage of her grief to point the moral. She thereupon became converted to the doctrine of the Buddha, and abandoned her heathen cannibalism, for which she received compensation in abundant sacrifices. She was much worshipped by childless women. There is a most beautiful sculpture from Sahr-i-bahlol (now No. 241 in the Peshawar Museum), representing her as enthroned by the side of Kubēra, the god of wealth, nursing one babe and surrounded by others.

CHAPTER VI

ASTRONOMY, GEOGRAPHY, AND COSMOGRAPHY

THERE are three stages in the history of Indian astronomy. The Vēdas, the Brāhmanas, and most of the literature based upon them shew a very rudimentary knowledge of the subject ; their ideas are very crude, and few attempts are made to work them out in detail. In the second stage, of which the oldest documents are the Mahā-bhārata, the canonical books of the Jains and Buddhists, and some Sūtras of the brahmanic schools, we find the old fundamental ideas, but on the basis of these are built up elaborate theories of misguided ingenuity. Early in the present era, however, Hindu astronomy entered upon a third phase, in which it surrendered most of its traditional theories and adopted a system similar in most respects to that of the contemporary Greek schools. This third stage has lasted on with little change to the present day ; we shall therefore consider it first.

I

According to the astronomers of the third period, the earth is a motionless sphere in the midst of space, around which the sun, moon, planets and stars travel in circular orbits. The celestial sphere completes its revolution in one sidereal day of 60 *nādikās* or 3600 *vinādikās*, 30 of which revolutions make a sidereal month. The sun, moon, and planets, travelling from east to west, complete their revolution in a little more

than the sidereal day. The year is composed of twelve solar months, named Vaiśākha (April–May), Jyaishṭha (May–June), Āshāḍha (June–July), Śrāvaṇa (July–August), Bhādrapada or Praushṭhapada (August–September), Āśvina or Āśvayuja (September–October), Kārttika (October–November), Mārgaśīrsha or Āgrahāyana (November–December, reckoned earlier as the first month of the year), Pausha or Taisha (December–January), Māgha (January–February), Phālguna (February–March), Chaitra (March–April). The months Chaitra and Vaiśākha constitute the spring (*vasanta*), Jyaishṭha and Āshāḍha summer (*grīshma*), Śrāvaṇa and Bhādrapada the rainy season (*varshā*), Āśvina and Kārttika autumn (*śarad*), Mārgaśīrsha and Pausha winter (*hēmana*), Māgha and Phālguna the cool season (*śiśira*); these are the “six seasons” (*ṛitus*). Each of these months begins with the entrance of the sun into one of the signs of the zodiac. These signs are named respectively Mēsha (Aries, near ζ Piscium), Vṛishabha (Taurus), Mithuna (Gemini), Karkāṭaka (Cancer), Siṃha (Leo), Kanyā (Virgo), Tulā (Libra), Vṛiśchika (Scorpio), Dhanus or Chāpa (Sagittarius), Makara (Capricornus), Kumbha (Aquarius), and Mīna (Pisces), the solar year beginning with the entrance of the sun into Mēsha. As, however, the precession of the equinoxes is disregarded in this connection, and the place of Mēsha determined as a sidereal sign, the Hindu solar year is not tropical but sidereal, being the time in which the earth makes one revolution round the sun in reference to the first point in Mēsha.

The true and the mean motions of the heavenly bodies were distinguished with some degree of accuracy. Their position in relation to the ecliptic and the celestial equator, the divergence of the latter, and the precession of the equinoxes¹ were approximately known. As the

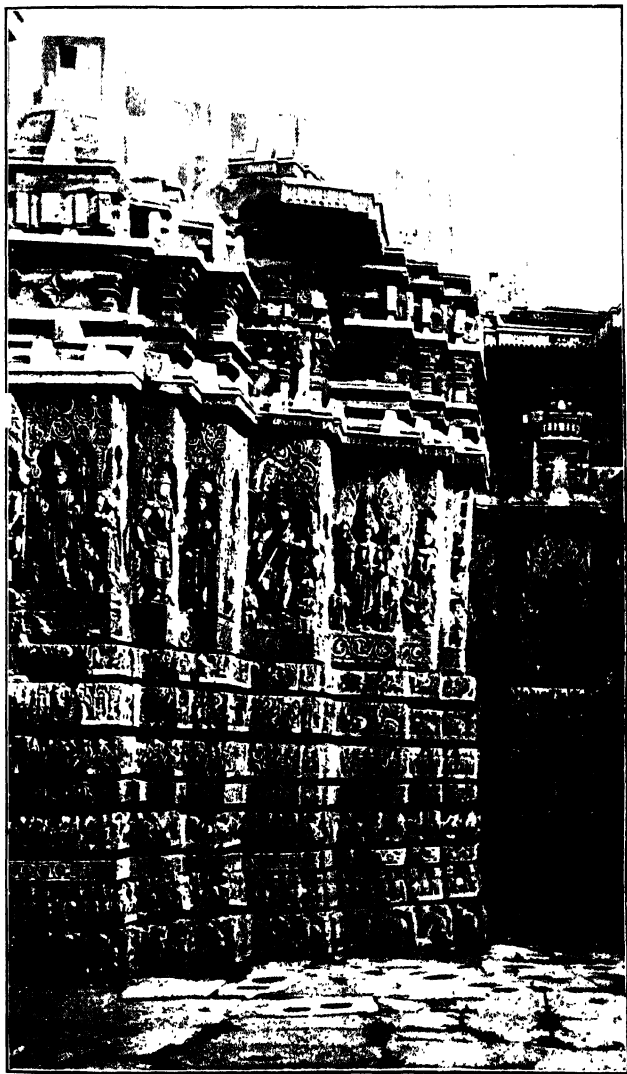
¹ The precession of the equinoxes was calculated by the Sūrya-siddhānta to be 54" annually; others reckoned it as 60".

inclination of the moon's path to the ecliptic and the periods of the lunar nodes were fairly well understood, eclipses of the sun and moon could be calculated with tolerable certainty. Theories of epicycles, similar to those used by the Greek astronomers, and of eccentric circles were employed to calculate the true places of the heavenly bodies, and time was sexagesimally divided. The planets Mercury, Mars, Venus, Jupiter, and Saturn, and many stars were observed.¹ As the mean places of Mercury and Venus were believed to be the same as those of the sun, their mean courses were supposed to be equal in number to those of the sun. The elongation in the orbits of the planets was explained by a fantastic theory of invisible beings in the zodiac who draw the planets by ropes of air.

The dimensions of the earth were variously estimated. Ārya-bhaṭa (*circa* A.D. 500) reckoned its diameter at 1050 *yōjanas* (see Chapter VII, § 3), which corresponds with Eratosthenes' estimate. Brahma-gupta (A.D. 628) gave the circumference as 5000 *yōjanas*, corresponding to Aristotle's calculation, so that the diameter would be about 1581 *yōjanas*; the Sūrya-siddhānta (about A.D. 1000) estimated the diameter at 1600 *yōjanas*. The Sūrya-siddhānta calculated the diameter of the moon as 480 *yōjanas*, and its course as 324,000 *yōjanas*. The differences in the length of day and night in different parts of the earth and at different times of the year were fairly well known.

The celestial circle was divided into 27 parts, of 13° 20' each, corresponding to the 27 asterisms or *naksha-*

¹ The usual Sanskrit names of the planets are as follows:—Mercury is *Budha*, Mars *Bhauma*, *Āṅāraka*, or *Kubja*, Venus *Śukra*, Jupiter *Bṛhaspati* or *Guru*, Saturn *Sanaiśchara* or *Sani*. A week of seven days, evidently borrowed from the West, came into use during this period. Its days bore the names of the planets, exactly as in the Roman Empire, viz. Rāvi-vāra (Sunday, *Solis dies*), Soma-vāra (Monday, *Lunae dies*), Maṅgala-vāra or Bhauma-vāra (Tuesday, *Martis dies*), Budha-vāra (Wednesday, *Mercurii dies*), Bṛhaspati-vāra or Guru-vāra (Thursday, *Jovis dies*), Śukra-vāra (Friday, *Veneris dies*), Sani-vāra (Saturday, *Saturni dies*).



PART OF THE HOYSALĒ. ŚVARA TEMPLE AT HALEBID

(see page 211)

tras. The system of the Nakshatras was originally based upon the sidereal revolution of the moon in about 27 days, according to which a lunar zodiac of 27 or 28 asterisms near the ecliptic was made, so that in each night of the sidereal month the moon entered a different asterism. In the astronomy of the third period the *nakshatras* are as follows, in regular order : (1) *Āsvini*, β and γ Arietis ; (2) *Bharani*, 35, 39, and 41 Arietis ; (3) *Kṛittikā*, Pleiades ; (4) *Rōhiṇī*, Aldebaran (α , γ , δ , ϵ , θ Tauri) ; (5) *Mṛiga-sīras*, λ , ϕ^1 and ϕ^2 Orionis ; (6) *Ārdṛā*, α Orionis ; (7) *Punar-vasū*, α and β Geminorum ; (8) *Pushyā*, γ , δ , and θ Cancrī ; (9) *Āślēshā*, δ , ϵ , η , ρ , and σ Hydrae ; (10) *Maghā*, α , γ , ϵ , ζ , η , and μ Leonis ; (11) *Pūrva-phalgunī*, δ and θ Leonis ; (12) *Uttara-phalgunī*, β and ρ Leonis ; (13) *Hastā*, α , β , γ , δ , and ϵ Corvi ; (14) *Chitrā*, Spica (α Virginis) ; (15) *Svātī*, Arcturus (α Boōtis) ; (16) *Viśākhā*, α , β , γ , and ι Librae ; (17) *Anurādhā*, β , δ , and π Scorpionis ; (18) *Jyēsthā*, α , σ , and τ Scorpionis ; (19) *Mūlā*, ϵ , ζ , η , θ , ι , κ , λ , μ , ν Scorpionis ; (20) *Pūrvāshādhā*, δ and ϵ Sagittarii ; (21) *Uttarāshādhā*, ζ and σ Sagittarii ; (22) *Śravaṇā*, α , β , and γ Aquilae ; (23) *Dhanishthā* or *Śravishthā*, α , β , γ , and δ Delphinis ; (24) *Śata-bhishaj*, λ Aquarii, etc. ; (25) *Pūrva-bhadrāpadā*, α and β Pegasi ; (26) *Uttara-bhadrāpadā*, γ Pegasi and α Andromedae ; (27) *Rēvatī*, ζ Piscium, etc. A twenty-eighth, *Abhijit*, is sometimes included ; it comprises α , ϵ , and ζ Lyrae, and is inserted between *Uttarāshādhā* and *Śravaṇā*.¹

¹ The Nakshatras have symbolic figures representing them ; *Āsvini* has for its symbol a horse's head, *Bharani* the *puendum mulebre*, *Kṛittikā* a knife, *Rōhiṇī* a carriage on wheels or a temple, *Mṛiga-sīras* a deer's head, *Ārdṛā* a gem, *Punar-vasū* a house, *Pushyā* an arrow or a crescent, *Āślēshā* a potter's wheel, *Maghā* a house, *Pūrva-phalgunī* a couch, *Uttara-phalgunī* a bed, *Hastā* a hand, *Chitrā* a pearl or a lamp, *Svātī* a coral bead or pearl, *Viśākhā* a garland, *Anurādhā* a row of offerings, *Jyēsthā* a ring or ear-ring, *Mūlā* a lion's tail or a couch, *Pūrvāshādhā* a couch or an elephant's tusk, *Uttarāshādhā* an elephant's tusk or a bed, *Abhijit* a triangular or heart-shaped nut or a triangle, *Śravaṇā* three footprints or a trident,

In determining the limits of the months two methods were followed. The month was divided into two lunar fortnights called *śukla paksha*, the bright half or period of the waxing of the moon, and *krishṇa paksha*, the dark half or period of the waning of the moon. It was sometimes reckoned as ending at the *amāvāsyā* or new-moon, *i.e.* the moment when the longitudes of the sun and moon are equal, so that the month began with the bright fortnight and ended with the dark fortnight. This is the *amānta* or synodic month, and is still observed in the Tamil country and most other parts of the South. The other, called the *pūrṇimānta* method, and generally followed in northern India, Telingana, and other parts of the Dekhan, makes the month end at full-moon, *i.e.* the moment when the longitudes of the sun and moon differ by 180 degrees, so that the month begins with the waning fortnight. The *amānta* month is used for the adjustment of the lunar and solar years. Chaitra, with which the principal lunar year is made to begin, starts as an *amānta* month with the sun in Mīna and extends over his passage into Mēsha, and Kārttika, with which as *amānta* the lunar year may also begin, commences with the sun in Tulā and includes his transit into Vṛiśchika. The mean lunar year of about 354 days 8 hours 48 minutes 34 seconds was adjusted to the solar year by a system of intercalations and suppressions of months; and to each of the two lunar fortnights were assigned 15 *tithis* or lunar days (more exactly, the *tithi* is the time in which the moon passes 12 degrees over the circle from the sun). The civil days of the lunar month are numbered in fortnights, each taking the number of the *tithi* current at its sunrise. When a *tithi* happens to begin and end in the same day, that day is given

Dhaṇishthā a drum, Śata-bhishaj a circle, Pūrva-bhadrpadā a two-faced figure or a couch, Uttara-bhadrpadā a couch or a two-faced figure, Rēvatī a tabor.

the number of the preceding *tithi*, and the next day bears the number of the next *tithi*, so that there is a gap in the numeration. When again a *tithi* overlaps into the third day from that on which it began, its number is given to the last two days. This lunar system is still generally followed; religious life is entirely regulated by it, even in regions such as Bengal, Orissa, and parts of the South, which in civil matters use a solar calendar.

Mention is often made of *mahā-yugas*, colossal cycles of time, which however are not generally used in serious calculation. The *mahā-yuga* was reckoned as 4,320,000 solar years, and was divided into four "ages" or *yugas* of successive decrease and deterioration, viz. the *Kṛita* of 1,728,000 years, the *Trētā* of 1,296,000, the *Dvāpara* of 864,000, and the *Kali* of 432,000. Seventy-one *mahā-yugas* form a *manv-antara*, of which 14, together with intervals between each amounting altogether to 6 *mahā-yugas*, compose the *kalpa* or aeon of 1000 *mahā-yugas*, the "Day of Brahman," which is preceded by a new creation (*srishṭi*) and ends in a cosmic dissolution (*pralaya*). The present age, which is the *Kali-yuga*, is reckoned as having begun in the year 3102 B.C.

It may be noted that the Pauliśa-siddhānta estimated the length of the *mahā-yuga* as 1,577,917,800 days, thus giving a year of 365 days 6 hours 12 minutes 36 seconds, while the Rōmaka-siddhānta gave a *yuga* of 2850 solar years, or 1,040,953 days, which implies a year of 365 days 5 hours 55 minutes 12 seconds, agreeing with Hipparchus and Ptolemy.

The solar year is given by Ārya-bhaṭa as 365 days 6 hours 12 minutes 30 seconds, by the Sūrya-siddhānta as 365 days 6 hours 12 minutes 36.56 seconds, and by the Rāja-mṛigāṅka (based upon Brahma-gupta) as 365 days 6 hours 12 minutes 30.915 seconds. On minor divisions of time see Chapter VII, § 4.

Over the North Pole was supposed to stand Mēru, a golden mountain, on which the gods dwelt. To it corresponded another Mēru over the South Pole, the home of the demons. A Pole Star stands vertically over each of these mountains, and within the sphere of the earth are the various hells. In other respects the geographical knowledge of India was nearly on the same level as that of the Greeks.

II

We have described in outline a literature which on the whole deserves the name of science, and which in its main features shews such striking resemblances to Greek astronomy that we may fairly conclude that it is based upon the latter. We now turn to the astronomy and geography of the immediately preceding centuries, and we find ourselves in another world, a realm of purely Indian imagination, in which science does not exist.

In this period the synodic month was reckoned as $29\frac{16}{81}$ days, or 30 *tithis* or lunar days. A solar year of 366 days, composed of 12 solar months of $30\frac{1}{2}$ days each, was used, which was regarded as both the tropical and the sidereal year, because after exactly 366 days the sun returned at the winter solstice to the first point of the Nakshatra Śravishṭhā.¹ These solar years were grouped in cycles or *yugas* of 5 years or 1830 days.² Each of these cycles contained 67 sidereal courses of the moon, or 62 synodic months, of which the 31st and 62nd were called *adhika* or "additional," in the sense of "intercalated"; as the cycle occupied also 60 solar months of $30\frac{1}{2}$ days each, and the 30th solar month of the cycle ended at the same time as the 31st

¹ The change in the solstices seems to have been known only to the Jains, who transferred the winter solstice to the Nakshatra Abhijit.

² The years of the cycle were named successively *samvatsara*, *parivatsara*, *id-vatsara* (*idu-v.*, *idā-v.*, *idā-v.*), *anuvatsara*, and *vatsara*.



THE EASTERN GATEWAY, BHARHUT: INNER VIEW

(see page 251)

synodic month, the sun and the moon agreed at the beginning and middle of each cycle, and thus the solar and lunar years could be adjusted. Together with these divisions of time a *sāvāna*¹ year was kept up, which contained 12 months of 30 days each, so that 61 of these months could be equated with the five-year cycle. The Kauṭīliya (ii. 20) apparently mentions also a mysterious intercalary month of 32 days. On the names of the months see below, pp. 203 f.

The *tithi* or lunar day ($\frac{1}{30}$ of the synodic month of $29\frac{1}{2}$ days) is slightly less than the natural day, but 62 *tithis* occupy the same time as 61 natural days, so that the 62nd *tithi* ends at the same moment as the 61st natural day. Hence to equate the two methods of reckoning each 62nd *tithi* was regarded as redundant, and omitted in calculation. In the later period, in order to find the date of a given event, the number of days elapsed from some epoch (e.g. the beginning of the Kali-yuga) was calculated in terms of *tithis* up to the beginning of the *tithi* of the event, and from this sum was subtracted the number of redundant *tithis*, which gave the total of natural days.

The planets Venus, Jupiter, and Saturn, Ursa Major (Saptarshi), the Pole Star (Dhruva), Canopus (Agastya), Mars (possibly), and some other stars were known. The revolution of Jupiter being roughly 12 years, a cycle of 60 years, the Bṛihaspati-chakra, was invented, being the old yuga of 5 years multiplied by 12; but most probably this was not made until the later period. Some theory of colossal cycles (the Mahā-yugas, Kalpas, etc.), such as we have noticed in the later period, was already known. The day-night was divided into 30 *muhūrtas* and 60 *nāḍīs*, with various subdivisions (compare below, Chapter VII, § 4). The lengths of the longest and

¹ So called from the *sāvāna* or sacrificial pressing of the Sōma-plant, which was continued on occasions for periods of 360 days. This year implies the assumption that the sun traverses each of the 27 Nakshatras in $13\frac{1}{3}$ days.

shortest days were determined as respectively 18 and 12 *muhūrtas* ; the days between them were reckoned as diminishing and increasing in regular arithmetical progression.

The system of Nakshatras was already in this period fully developed. The number was 27, or (including Abhijit) 28. Some writers grouped the 27 or 28 into classes of unequal size ; others regarded them as 27 equal spaces, forming each $\frac{1}{27}$ of the celestial sphere. The solar zodiac that we have mentioned above may have been known to the writers, or at least the editors, of the Mahā-bhārata and the Purāṇas ; but when it was introduced into India is quite uncertain.

Knowledge of geography, except as regards India, was very limited ; but for its deficiency the Hindus compensated by a liberal use of imagination. The general theory (as given *e.g.* in the Bhāgavata-purāṇa v. 20 ff., Viṣṇu-purāṇa ii. 2 ff., Agni-purāṇa cxix. ff.) was that the earth is a round plane, in the middle of which stands Mount Mēru. The continent of Jambū-dvīpa—so called from an imaginary gigantic *jambū*-tree (the *Eugenia jambolana*) supposed to stand on the south of Mēru—forms a circle around Mēru, and is divided into four quarters, of which the southern is Bharata-varsha (India), the northern Airāvata-varsha, and the eastern and western Vidēha-varsha. A "Salt Ocean" forms a ring round Jambū-dvīpa, and is in its turn surrounded by six other ring-shaped continents, called respectively Plaksha-dvīpa, Śālmala-dvīpa, Kuśa-dvīpa, Krauñcha-dvīpa, Śāka-dvīpa, and Pushkara-dvīpa,¹ which form concentric circles with Mēru as their centre, and are divided one from another by ring-shaped oceans of sugarcane-juice, wine, clarified butter, milk, whey (or whey and milk), and fresh water respectively.

¹ The Jains give other names to these continents, and add many others. Each continent is supposed to be double the size of the continent which it immediately encircles.

These circles are enclosed in a ring of mountains, called *Lōkālōka*, beyond which is a realm of darkness that extends to the uttermost bounds of the universe. In the language of Vedic mythology the universe is called the *brahmāṇḍa* or "egg of Brahman," being conceived as a globe, of which the lower half, below our earth, is the nether world. There are seven regions of the nether world, each extending over 10,000 *yōjanas*, which are named in descending order *Atala*, *Vītala*, *Sutala* (or *Nitala*), *Talātala* (or *Gabhastimant*), *Mahā-tala*, *Rasātala* (or *Sutala*), and *Pātāla*. In the first four dwell demons of the *Daitya* and *Dānava* orders; in the last three, *Nāgas* or divine serpents. Near the base of *Pātāla* is the giant thousand-headed cobra *Sēsha* or *Ananta*, an incarnation of *Vishṇu*, who supports on his hood the globe of the earth. From the terrestrial region or *Bhūr-lōka* to the sun extends the sphere called *Bhūvar-lōka*; thence to the Pole Star is *Svar-lōka*; above the latter are the regions named in ascending order *Mahar-lōka*, *Jana-lōka*, *Tapō-lōka*, and *Satya-lōka* or *Brahma-lōka* (*Vishṇu-purāṇa*, ii. 7). Naturally there are many different versions of this cosmography, due to the same lively imagination which engendered it.

The heavenly bodies were supposed to have their orbits in planes parallel to that of the earth, no distinction being made between their mean and true motions, and to move round *Mēru* as their centre. Their light is intercepted by *Mēru*, and thus day and night arise. The variation in the height of the sun above the horizon is explained by the supposition that the sun's orbit round *Mēru* varies, being narrowest at the summer solstice and widest at the winter solstice. The sun is imagined to move in summer more slowly by day than by night, and in winter more slowly by night than by day, the motions being equal only at the equinoxes, and on this theory is explained the difference

in the length of day and night. The Jains suppose that in summer the orbit of the sun is nearer to the earth than in winter, so that in summer it becomes visible from the earth sooner.

According to the Jains, there are two suns, which are indistinguishable from one another, and move at opposite points of the solar orbit; each occupies 48 hours in performing a complete revolution round Mēru, so that when a night ends in Bharata-varsha, the sun which was shining over it during the previous day arrives at the north-west of Mēru, and the second sun rises on the east of Bharata-varsha, to be followed at the beginning of the third day by the first sun, which has now arrived at the south-east of Mēru. In the same way the Jains duplicate the moons, the Nakshatras, and all the other heavenly bodies.

The Jain cosmography is also peculiar in other respects. It teaches that under our earth are seven other earths, respectively named Ratna-prabhā, Śarkarā-prabhā, Vālukā-prabhā, Pañka-prabhā, Dhūma-prabhā, Tamaḥ-prabhā, and Mahā-tamaḥ-prabhā, which gradually increase in dimensions, and contain hells in their interior. Above our earth is a series of twelve *kalpas* or celestial worlds, which, beginning from the one nearest to the earth, are named Saudharma, Aiśāna, Sanat-kumāra, Māhendra, Brahma-lōka, Lāntaka, Mahā-śukra, Sahasrāra, Ānata, Prānata, Āraṇa, and Achyuta respectively; over these are nine regions called the Nava-graivēyakas; over these are the five Anuttara-vimānas, inhabited by the Vaimānika gods, and styled Vijaya, Vaijayanta, Jayanta, Aparājita, and Sarvārtha-siddha; and at the top of the whole universe is a region called Ishat-prāgbhāra, shaped like an umbrella tapering upwards to a point and inhabited by redeemed souls. The first eight *kalpas* contain respectively 3,200,000, 2,800,000, 1,200,000, 800,000, 400,000,



SCENE ON MEDALLION AT BHARHUT : THE FOUNDATION OF THE
JĒTA-VANA

(see page 251)

50,000, 40,000, and 6000 *vimānas* or divine palaces ; Ānata and Prānata together contain 400 of them, Āraṇa and Achyuta together 300 ; the three divisions of the Nava-graivēyakas have respectively 111, 107, and 100, and the five Anuttara-vimānas contain one each.

In describing the geography of Jambū-dvīpa also writers rely largely upon imagination for their facts. As an illustration of their methods we may quote the account given in the Mahā-bhārata (Bhīshma-parva, vi.-viii.), where we are informed amid many mythological details that in the centre of Jambū-dvīpa stands the golden mountain Mēru, 84,000 *yōjanas* in height, beside which is the great *jambū-tree*, 1100 *yōjanas* high, from the base of which issues a river of the same name, flowing northwards into the Uttara-kuru region. On the north of Mēru is apparently the Gandha-mādana mountain, on the south the Mālyavant mountain ;¹ the circumjacent region, a paradise styled Ilāvṛita-varsha, is divided into four sections, namely, Uttara-kuru on the north of Mēru, Jambū-dvīpa (in the narrower sense of the word) on the south, Kētu-mālā on the west, and Bhadrāśva on the east. North of Ilāvṛita-varsha are the Nīla mountains, north of these the land called Śvēta-varsha, north of this the Śvēta mountains, north of them the land called Haira-ṇyaka-varsha, north of this the Śṛīṅgavant mountains, north of this the Airāvata-varsha, and to the north of this the Ocean of Milk. On the southern border of Ilāvṛita-varsha are the Nishādha mountains, south of which is the land of Hari-varsha ; on the south of this is the Kailāsa or Hēma-kūṭa range, and south of this is the land called Haimāvata-varsha ; on the south of the latter are the Himalayas and India, which is bordered on the south by the Salt Ocean. The space

¹ On the top of Mālyavant is supposed to be the Samvartaka fire, which at the end of every aeon breaks forth into terrific eruption and consumes the universe (vii. 29).

between each of these ranges of mountains is 1000 *yōjanas*.¹

The Rāmāyaṇa gives an equally fanciful description of the world (Kishkindhā-kāṇḍa, xl.-xliii.). The author tells us that to the north of India lie the mountains successively named Himavant (Himalaya), Kāla, Sudarśana, Dēva-sakhā, Kailāsa, Krauñcha, and Maināka respectively. North of Maināka is a land without sun, moon, or stars, inhabited by radiant saints, and beyond it the river Śailōdā and the Uttarakurus' paradise, the northern bound of which is the ocean. In this ocean is the Sōma-giri or moon-mountain, the dwelling of the Supreme Being Śiva. On the east of India are found successively the Salt Ocean, Yava-dvīpa (Java), Suvarṇa-dvīpa, Rūpakadvīpa, the Śīśira mountain, Red Ocean, the land of the Kūṭa-śālmālī, or giant cotton-tree, where dwells the kite-god Vainatēya or Garuḍa, the Ocean of Milk, the Rishabha mountain, the Fresh-water Ocean (in which is the submarine Aurva or Vāḍava fire,² and on the north of which is the Jāta-rūpa-śilā or Golden Mountain, where dwells the serpent Ananta, who upholds the earth), the Udaya-giri or mountain of sunrise, the land called Sudarśana-lōka, and the Dēvalōka, or home of the gods. South of India and

¹ The Vishṇu-purāṇa, ii. 2, has some variants in this scheme. It places four mountains round Mēru, viz. Supārśva on the N., Gandha-mādana on the S., Mandara on the E., and Vipula on the W. It puts the Uttarakuru in the place of Airāvata, gives an account of the river-system resembling that of the Jains (see below), limits Ilāvṛita to a square region around Mēru enclosed within eight ranges of mountains between Nishadha and Nila, and accordingly represents the four regions Uttara-kuru (due N.), Bhārata-varsha (due S.), Bhadrāsva (due E.), and Kētu-mālā (due W.) as not enclosed by mountains, etc. Other Purāṇas also shew slight differences. The extent of Jambū-dvīpa is given as 100,000 *yōjanas*.

² Aurva, a descendant of the saint Bhṛigu, was born from his mother's thigh. To avenge his ancestors he was about to destroy the world by fire, but at their request relented and cast the flame of his wrath into the sea, where it lies in the form of a horse's head (Mahā-bhārata, Ādi-p., clxxviii.-clxxx.).

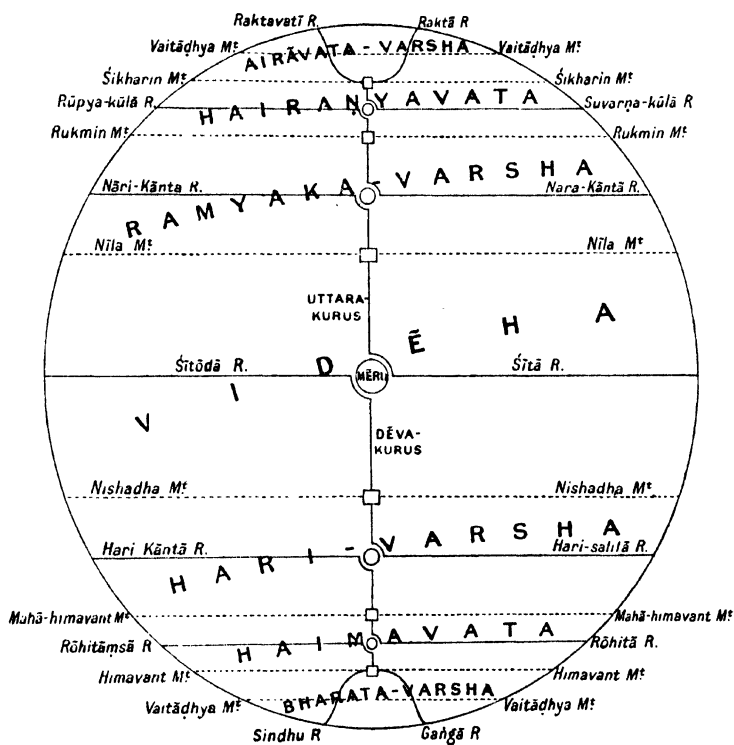
Ceylon are five mountains, successively named Push-pitaka, Sūryavant, Vaidyuta, Kuñjara, and Rishabha, between the two last of which lies Bhōgavatī, the city of the serpent-king Vāsuki ; still further south are the habitations of the blessed dead, and lastly Pitṛi-lōka, or seat of the ghosts and Yama, the Hindu Pluto. On the west of India are the mountains successively named Pāriyātra, Vajra, Chakravant, Varāha, Mēru (the transference of Mēru to the west is noteworthy), and Astāchala or mountain of sunset.

The Jains give a somewhat similar account of Jambū-dvīpa, which will be best understood from the diagram on the next page. They estimate the total diameter of Jambū-dvīpa at 100,000 *yōjanas*, the maximum width of Bharata-varsha and Airāvata-varsha at $526\frac{6}{19}$ *yōjanas*, that of Haimāvata and Hairāṇyavata at $1052\frac{2}{19}$ *yōjanas*, that of Hari and Ramyaka at $2105\frac{5}{19}$ *yōjanas*, and that of Vidēha at $4210\frac{10}{19}$ *yōjanas*. Vidēha (with the exception of the Dēva-kuru and Uttara-kuru regions), Airāvata, and Bharata-varsha are called *karma-bhūmis*, because in them the *tīrthaṅkaras*, or successive establishers of the Jain religion, are born and attain salvation ; all the other regions of Jambū-dvīpa are supposed to be inhabited by Yugalins or giants. At each of the eastern or western extremities of the Himalaya and Śikharī there are two narrow peninsulas, 300 *yōjanas* in length, which project into the sea towards the N.E., S.E., S.W., and N.W. ; these are the eight Antara-dvīpas, and are inhabited by barbarians.

III

The earliest stage of Hindu astronomy and cosmography is that which meets us in the Vēdas,

Brāhmaṇas, and other cognate works. It is in many respects similar to the phase which we have last surveyed, and in fact distinct boundaries between them



cannot be drawn. The one gradually ripens into the other.

In the Vēdas the universe is imagined to consist of three realms, earth, atmosphere above the earth, and upper heaven. The earth is apparently conceived as a round plane surface, around which the sun and

moon revolve.¹ The Vēdas and Brāhmaṇas do not seem to distinguish the planets from other stars.

The year commonly mentioned in this period is the *sāvāna* year of 360 days (see above, p. 195), which was divided into 12 months of 30 days. The six months between two successive solstices formed an *ayana* or "course." Hence the year comprised two *ayanās*, a "northern course" (*uttarāyana*), beginning at the winter solstice, and a "southern course" (*dakṣiṇāyana*), beginning at the summer solstice; in the former the sun passes from S. to N. of the equator, in the latter from N. to S. To adjust this scheme to real conditions it was necessary from time to time to intercalate an additional month; but the method of the intercalation is unknown.

Other methods of reckoning time are also found. Thus a year of 324 or 351 days (*i.e.* 12 or 13 sidereal lunar months, reckoned as of 27 days each) is sometimes mentioned. Another year was occasionally used which contained 354 days, *i.e.* 12 synodic lunar months reckoned from new moon to new moon as consisting of $29\frac{1}{2}$ days each.² Finally, we have also the more correct computation of the year as 366 days, perhaps based on the estimate that the sun traverses each of the 27 Nakshatras in $13\frac{5}{9}$ days (see above, pp. 190 f.).

The months bore old names, that became rarer in the later period (above, p. 189), viz. Tapas (Māgha), Tapasya (Phālguna), Madhu (Chaitra), Mādhava (Vaiśākha), Śukra (Jyāishṭha), Śuchi (Āshāḍha), Nabhas (Śrāvaṇa), Nabhasya (Bhādrapada), Isha (Āśvina), Ūrja (Kārttika), Sahas (Mārgaśīrsha), Sahasya (Pausha).

¹ The Aitarēya-brāhmaṇa (iii. 44) has a curiously advanced theory that the sun causes day and night on the earth by its revolution, but does not really rise or sink. Cf. Viṣṇu-purāṇa, ii. 8, 15.

² The Nidāna-sūtra (v. 11, 12) explains this year as containing 12 months of alternately 30 and 29 days. It also speaks of a mysterious year of 378 days, which seems to be based on an idea that in every third year the sun occupied 9 extra days in each *ayana*.

The system of five-year cycles mentioned above (p. 194) was already in use.

We have seen how in the later period the months of the year were divided into six seasons of two months each (above, p. 189). The growth of this division can be traced from Vedic times. The Brāhmaṇas often mention a division of the year into three seasons, the warm, the rainy, and the winter *ṛitus*, of four months each. The next step was to insert the autumn between the rains and the winter, and a cool season (spring) after the winter, thus making five seasons, which also are mentioned in the Brāhmaṇas. Lastly, a cool season distinct from the spring was reckoned between the winter and the spring, and thus the later division was established.

The Vedic months were usually synodic, and adjusted to the seasonal division by means of intercalation. The month of 30 days was divided into two fortnights, the "bright" and the "dark," of 15 days each (see above, p. 192). The months were connected with the system of Nakshatras (above, p. 190). This was already fully established in the time of the Brāhmaṇas,¹ in which it usually consisted of 27 asterisms, sometimes of 28 (including Abhijit), Kṛittikā being taken as the first in the series, in accordance with which the celestial circle was divided into 27 or 28 sections. The original use of this lunar zodiac was to mark time by defining the position of the moon without regard to its phases. For example, it was said that a sacrifice was performed *kṛittikāsu*, "in the Kṛittikās," i.e. when the moon was in conjunction with the Pleiades. Then it served to define the phases of the moon, the names of the asterisms supplying adjectives; e.g. we find phrases such as *phālgunī paurṇamāsī*, the time of full-moon happening when the moon is in conjunction with the

¹ In the Samhitās of the Vēdas the word *nakshatra* still means only a star or constellation in general.

asterism Phalgunī. These adjectives later came to be applied to the whole of the lunar month with which they were connected (*e.g.* the name *phālguna* was given to the whole of the month which had its full-moon at the conjunction with Phalgunī), and thus arose the names of the months that have been enumerated above (p. 189), which are now applied to solar months.

CHAPTER VII

WEIGHTS AND MEASURES : COINAGE

TABLES of weights and measures are often found in ancient Sanskrit books ; but they shew considerable discrepancies, which indicate that different ages and provinces followed different standards. It will be well to bear the fact of this diversity in mind when the following pages are read.

I.—*Measures of Weight*

The *Manu-smṛiti* (viii. 132 ff.) and *Yājñavalkya-smṛiti* (i. 361 ff.) give the following table of weights :

8 *trasa-rēṇus* (motes) = 1 *likshā* (nit).

3 *likshās* = 1 *rāja-sarshapa* (black mustard-seed).

3 *rāja-sarshapas* = 1 *gaura-sarshapa* (white mustard-seed).

6 *gaura-sarshapas* = 1 *yava* (middle-sized barley corn).

3 *yavas* = 1 *krishṇala* or *raktikā* (seed of the *guñjā* or *Abrus precatorius*).

| | | |
|--------|---|---|
| For | { | 5 <i>krishṇalas</i> or <i>raktikās</i> = 1 <i>māsha</i> (bean). |
| gold | | 16 <i>māshas</i> = 1 <i>karsha</i> , <i>aksha</i> , <i>tōlaka</i> , or <i>suvarṇa</i> . |
| and | | 4 <i>suvarṇas</i> = 1 <i>pala</i> or <i>nishka</i> . |
| copper | { | 10 <i>palas</i> = 1 <i>dharāṇa</i> of gold. |
| For | | 2 <i>krishṇalas</i> or <i>raktikās</i> = 1 <i>māsha</i> . |
| silver | | 16 <i>māshas</i> = 1 <i>dharāṇa</i> or <i>purāṇa</i> . |
| | | 10 <i>dharāṇas</i> = 1 <i>śata-māna</i> (<i>pala</i>). |

The Bṛihaspati-smṛiti (x. 13-15) states that the *karsha* of copper is also called *paṇa*, *kārshāpaṇa*, or *aṇḍikā* (a measure that is also used for silver), and that 4 of these = 1 *dhānaka*, and 12 *dhānakas* = 1 *dīnāra* (denarius). The Nārada-smṛiti (App. 57 ff.) states that in the South the *kārshāpaṇa* is a silver coin, and in the East is equal to 20 *paṇas*. It also gives the following equations : 4 *kākaṇḍis* = 1 *māsha* or *pala*, 20 *māshas* = 1 *kārshāpaṇa* or *aṇḍikā*, 4 *aṇḍikās* = 1 *dhānaka*, 12 *dhānakas* = 1 *suvarṇa* or *dīnāra*.

Other varieties are found ; thus the *aṇḍikā* is sometimes said to be 4 *yavas*, and again we find the table : 5 *suvarṇas* = 1 *nishka* or *pala*, 100 *nishkas* or *palas* = 1 *tulā* (or $\frac{1}{2}$ *hāra*), 200 *tulās* = 1 *bhāra*, 10 *bhāras* = 1 *āchita*.

Another set of equations is as follows : 6 *raktikās* = 1 *māsha*, 24 *raktikās* = 1 *dharaṇa* or *ṭaṅka*, 4 *ṭaṅkas* = 1 *karsha*.

The Gaṇita-sāra-saṅgraha of Mahā-vīra (9th century) gives for gold : 4 *gaṇḍakas* = 1 *guṇjā* (*raktikā*), 5 *guṇjās* = 1 *paṇa*, 8 *paṇas* = 1 *dharaṇa*, 2 *dharaṇas* = 1 *karsha*, 4 *karshas* = 1 *pala*, while it teaches for silver as the standard of Magadha that 2 grains (*dhānya*) = 1 *guṇjā*, 2 *guṇjās* = 1 *māsha*, 16 *māshas* = 1 *dharaṇa*, $2\frac{1}{2}$ *dharaṇas* = 1 *karsha* or *purāṇa*, 4 *purāṇas* = 1 *pala* (i. 39-41). For other metals he teaches that $6\frac{1}{4}$ *kalās* = 1 *yava*, 4 *yavas* = 1 *aṃśa*, 4 *aṃśas* = 1 *bhāga*, 6 *bhāgas* = 1 *drakshūṇa*, 2 *drakshūṇas* = 1 *dīnāra*, 2 *dīnāras* = 1 *satēra* (stater), also that $12\frac{1}{2}$ *palas* = 1 *prastha*, 200 *palas* = 1 *tulā*, 10 *tulās* = 1 *bhāra* (i. 42-44).

In the introduction to the Līlāvati, a somewhat late treatise on mathematics, two tables are given : (1) 2 large barleycorns = 1 *raktikā*, 3 *raktikās* = 1 *valla*, 8 *vallas* = 1 *dharaṇa*, 2 *dharaṇas* = 1 *gadyāṇaka*, 14 *vallas* = 1 *dhātaka*. (2) 20 *varāṭakas* (cowry shells) = 1 *kākiṇī*, 4 *kākiṇīs* = 1 *paṇa* or *kārshāpaṇa*, 16 *paṇas* = 1 *purāṇa* of shells and 1 *dramma* of silver, 16 *drammas* = 1 *nishka* of silver.

As applied to coinage, the above tables give a standard gold coin or *suvarṇa* of 80 *raktikās*, a standard silver coin of 32 *raktikās* (viz. the *purāṇa* or *dharāṇa*), and a standard copper coin of 80 *raktikās* (viz. the *kārshāpaṇa*). No such gold coinage has yet been found ; but specimens of this standard in silver and copper are numerous, dating from about the beginning of the 4th century B.C. The *raktikā*, *kṛishṇala*, or *guṇja* on which the standard is based is estimated at 1·83 grains, or 0·118 grammes.

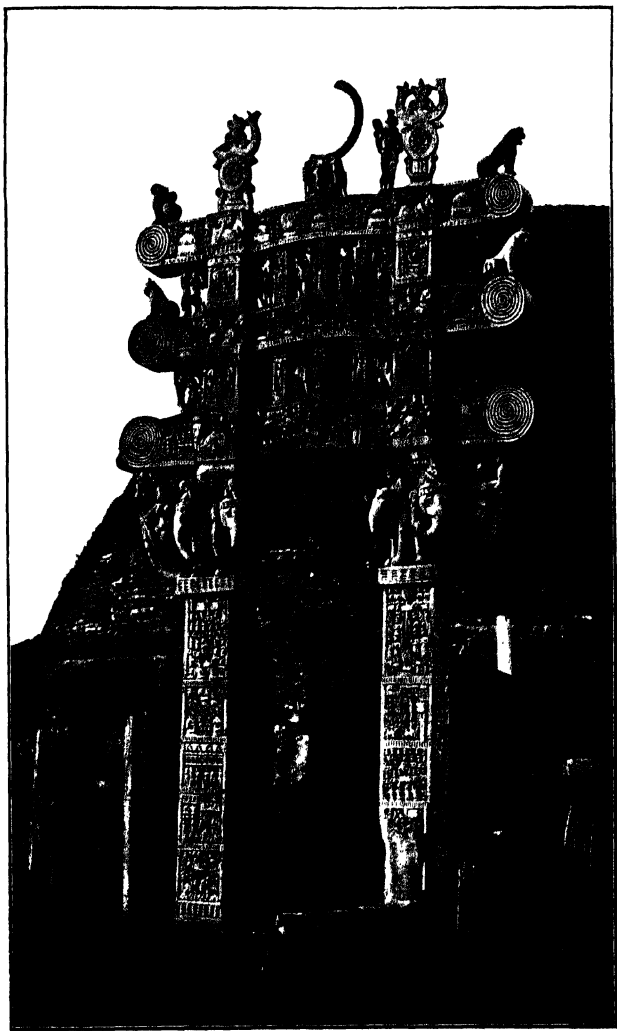
For weights of food-stuffs and the like an ancient table is given in the Atharva-vēda-pariśiṣṭa xxxiii. 3 (see Bolling and Negelein, The Pariśiṣṭas of the Atharva-vēda) : 5 *kṛishṇalas* = 1 *māshaka*, 64 *māshakas* = 1 *pala*, 32 *palas* = 1 *prastha* of Magadha, 4 *prasthas* = 1 *ādhaka*, 4 *ādhakas* = 1 *drōṇa*.

With this standard of Magadha two tables given in the Purāṇas are in partial agreement : (1) 2 *mushṭis* or *palas* = 1 *prasṛiti*, 4 *prasṛitis* = 1 *kuñchi*, 8 *kuñchis* = 1 *pushkala*, 4 *pushkalas* = 1 *ādhaka*, 4 *ādhakas* = 1 *drōṇa*, 20 *drōṇas* = 1 *kumbha*. (2) 2 *palas* = 1 *prasṛiti*, 2 *prasṛitis* = 1 *kuḍava* or *sētikā*, 4 *kuḍavas* = 1 *prastha*, 4 *prasthas* = 1 *ādhaka*, 4 *ādhakas* = 1 *drōṇa*, 16 *drōṇas* = 1 *khārī* (*khārikā*), 20 *drōṇas* = 1 *kumbha*, 10 *kumbhas* = 1 *vāha*.¹

The *pala* is here reckoned as equal to $3\frac{1}{2}$ *tōlakas*. Another table gives 12 double *mushṭis* = 1 *kuḍava*, 4 *kuḍavas* = 1 *prastha*, 4 *prasthas* = 1 *ādhaka*, 4 *ādhakas* = 1 *drōṇa*, 20 *drōṇas* = 1 *kumbha*. Mahā-vīra in the Ganita-sāra-saṅgraha (i. 36 ff.) gives 4 *shōḍaśikās* = 1 *kuḍaha*, 4 *kuḍahas* = 1 *prastha*, 4 *prasthas* = 1 *ādhaka*, 4 *ādhakas* = 1 *drōṇa*, 4 *drōṇas* = 1 *mānī*, 4 *mānis* = 1 *khārī*, 5 *khārīs* = 1 *pravartikā*, 4 *pravartikās* = 1 *vāha*, 5 *pravartikās* = 1 *kumbha*.

In the medical Saṃhitā of Śārṅgadharma, i. 1, 15 ff., a

¹ The Līlāvati (Introduction) gives the same equations for Orissa as regards the *kuḍava*, *prastha*, *ādhaka*, *drōṇa*, and *khārī*.



THE SANCHI TOPE: NORTHERN GATE

(see page 251)

comprehensive table is given as the standard of Magadha : 30 *paramāṇus* = 1 *trasa-rēṇu* or *vaṃśā*, 6 *trasa-rēṇus* = 1 *marīchi*, 6 *marīchis* = 1 *rājikā*, 3 *rājikās* = 1 *sarshapa*, 8 *sarshapas* = 1 *yava*, 4 *yavas* = 1 *guṇja* or *raktikā*, 6 *raktikās* = 1 *māshaka* (*hēma*, or *dhānyaka*), 4 *māshakas* = 1 *dharāṇa* (*ṭaṅka*, or *śāṇa*), 2 *dharāṇas* = 1 *kōla* (*kshudraka*, *vaṭaka*, or *drāṅkshaṇa*), 2 *kōlas* = 1 *karsha* (*aksha*, *pāṇi-mānikā*, *pāṇi-tala*, *pichu*, *tinduka*, *su-varṇa*, *udumbara*, *hamsa-pada*, *vidāla-padaka*, etc.), 2 *karshas* = 1 *śukti*, 2 *śuktis* = 1 *pala* (*muṣṭi*, *āmra*, *prakuñcha*, or *vilva*), 2 *palas* = 1 *prasṛiti*, 2 *prasṛitis* = 1 *kuḍava* or *añjali* (the contents of 4 cubic *āṅgulas*), 2 *kuḍavas* = 1 *śarāva* or *mānikā*, 2 *śarāvās* = 1 *prastha*, 4 *prasthas* = 1 *ādḥaka*, 4 *ādḥakas* = 1 *drōṇa* (*kalāśa*, *nalvaṇa*, *unmana*, *ghaṭa*, or *rāśi*), 2 *drōṇas* = 1 *śūrpa* or *kumbha*, 2 *śūrpas* = 1 *drōṇī* (*gōṇī*, or *vāha*), 4 *drōṇis* = 1 *khāri*, 100 *palas* = 1 *tulā*, 2000 *palas* = 1 *bhāra*. Śāringadhara states that from the *guṇja* to the *kuḍava* the dry and the liquid measures are the same, but that from the *prastha* to the *tulā* liquids are measured by a standard double that of dry materials. As the standard of Kalinga he lays down that 12 *gaura-sarshapas* = 1 *yava*, 2 *yavas* = 1 *guṇja*, 3 *guṇjas* = 1 *valla*, 7 or 8 *guṇjas* = 1 *māsha*, 4 *māshas* = 1 *nishka* (*ṭaṅka* or *śāṇa*), 6 *māshas* = 1 *gadyāna*, 10 *māshas* = 1 *karsha*, 4 *karshas* = 1 *pala*, 4 *palas* = 1 *kuḍava*, the rest of the table being similar to that of Magadha.

Vaṅga-sēna, another medical writer, gives in his manual (i. 95 ff.) the table : 4 *trasa-rēṇus* = 1 *likshā*, 6 *likshās* = 1 *sarshapa*, 6 *sarshapas* = 1 *yava*, 3 *yavas* = 1 *guṇjā*, 10 *guṇjās* = 1 *māshaka*, etc., proceeding from the *māshaka* in the same way as Śāringadhara, and equating 10 *palas* = 1 *dharāṇa*, 10 *dharāṇas* = 1 *tulā*.

The systems described in the Kautīliya (ii. 19) deserve separate mention. The author there prescribes a series of balances beginning with one having an arm with a length of 6 *āṅgulas* and a weight of 1 *pala*, and

followed by ten others with arms successively increasing by 8 *āṅgulas* in length and 1 *pala* in weight. He also mentions a balance called *sama-vṛitta*, with an arm 72 *āṅgulas* long and 53 *palas* in weight, and a scale-pan 5 *palas* in weight, and another styled *parimāṇī*, with twice this weight and a length of 96 *āṅgulas*. The tables of weights are as follows : 10 *māsha* grains or 5 *guṇjas* = 1 *māshaka* of gold, 16 *māshakas* of gold = 1 *suvarṇa* or *karsha*, 4 *karshas* = 1 *pala* ; 88 *gaurasarshapas* (white mustard seeds) = 1 *māshaka* of silver, 16 *māshakas* of silver or 20 *śaibya* seeds = 1 *dharāṇa* ; 20 *tanḍulas* (rice-grains) = 1 *dharāṇa* of diamonds ; 20 *tulās* = 1 *bhāra* ; 10 *dharāṇas* = 1 *pala*, and 100 *palas* = 1 *āya-mānī*, or Royal standard. But besides the last value there were three others, the *vyāvahārikī* (commercial) equalling 95 *palas*, the *bhājini* (used for commodities paid to the king's servants) 90 *palas*, and the *antaḥ-pura-bhājini* (for goods delivered to the royal harem) 85 *palas*. Similarly, while in the *āya-mānī* 1 *pala* = 10 *dharāṇas*, in the *vyāvahārikī* the *pala* = $9\frac{1}{2}$ *dharāṇas*, in the *bhājini* 9, and in the *antaḥ-pura-bhājini* $8\frac{1}{2}$. Similarly, while 200 *palas* (of *māsha* grains) made 1 *drōṇa* according to the Royal standard, the *vyāvahārika drōṇa* contained only $187\frac{1}{2}$, the *bhājanīya drōṇa* 175, and the *antaḥ-pura-bhājanīya drōṇa* $162\frac{1}{2}$ *palas*.

As regards other values, we find that 4 *kuḍumbas* = 1 *prastha*, 4 *prasthas* = 1 *āḍhaka*, 4 *āḍhakas* = 1 *drōṇa*, 16 *drōṇas* = 1 *khārī* (*vārī* in the printed text), 20 *drōṇas* = 1 *kumbha*, 10 *kumbhas* = 1 *vaha*. For oil and ghi there was a special ratio, viz. for ghi 1 *vāraka* = 84 *kuḍumbas*, for oil 64 ; and $\frac{1}{4}$ *vāraka* of either was called *ghatikā*.

On all commodities weighed in the *sama-vṛitta* and *parimāṇī* balances for payment to the king, except flesh, metals, precious stones, and salt, an overplus of 5 per cent. was apparently demanded.

II.—*Coinage*

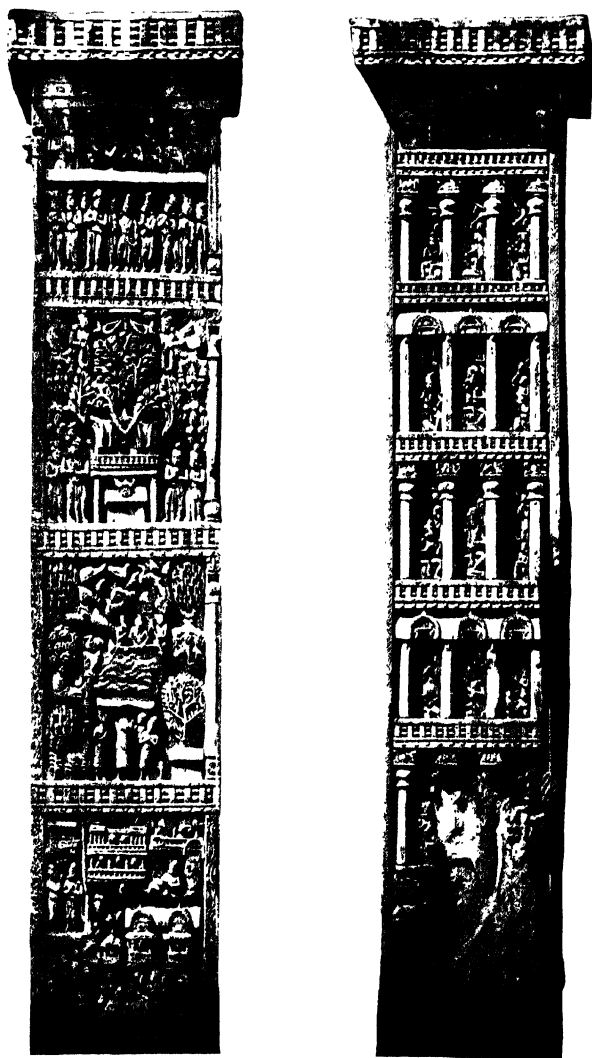
India shews us clearly the manner in which a coinage arises. In the earliest period the currency consisted of metal in various forms, without any official stamp. Next, pieces of metal, of particular shapes and weights, were punch-marked with tokens and letters indicating their value and the office whence they were issued, and hence guaranteeing them. The last stage was reached in a regular coinage of gold, silver, lead, billon, and various alloys: a number of punch-marks of different times, grouped together, gradually developed into regular types, which were associated usually with inscriptions and central figures, and coins bearing these combined features were struck from dies or cast.

India possessed a very ancient currency of punch-marked metal pieces, based upon the metric standard described above (p. 208). Specimens exist which are attributed to the early part of the 4th century B.C. These pieces are of a roughly rectangular shape, the silver ones being generally cut out of sheets of the metal and the copper ones from bars. A silver piece is shown on Plate IV, No. 1. This primitive currency was soon superseded by a proper coinage, which was perhaps suggested, as it certainly was influenced, by foreign example. The coins of the Achaemenid kings of Persia were current in the North-West of Hindustan, where the Persians were suzerain, until the arrival of Alexander the Great, and gold double staters seem to have been struck by their governors on Indian soil. Athenian coins also circulated in these regions until late in the 4th century B.C., and were subsequently imitated by native princes. There also survive some specimens of early native mintages which are instructive. An example is shown on Plate IV, No. 2; it is a square copper coin of Eran, punch-marked with various symbols. Another example is given on Plate IV,

No. 3 ; this is a round copper piece of the Pañchāla country, perhaps of the Śuṅga dynasty, which has on its obverse a figure on a lotus, and on the reverse a Brāhmī inscription *phagunimitrasa*, "of Phalgunī-mitra," in an incuse square.

When the Hellenistic princes of Bactria began to extend their power into India, they introduced into it a coinage in which Greek and native methods were combined. An instance is shown on Plate IV, No. 4. It is a square copper piece, bearing on the obverse the head of Demetrius, son of Euthydemus of Bactria, with a headdress of an elephant's scalp and a diadem, surrounded by the words βασιλεως ανικητου δημητριου ; on the reverse is a winged thunderbolt, with a Kharōshthī legend *maharajasa aparajitasa demetriyusa*, literally translating the Greek legend. There exists a considerable number of coins of these Hellenistic rulers ; the earlier ones are usually based on the Attic standard (1 drachma = 67·5 grains), the later on the Achaemenid (1 siglos = 86·45 grains).

The Śāka invaders from the middle of the second century B.C. struck rude imitations of various Hellenistic and Parthian coins. An example is the square copper piece of Maues or Moa, who ruled over the valley of the Indus about 120 B.C., which is shown on Plate IV, No. 5. The obverse has a figure of Poseidon, with the legend βασιλεως βασιλεων μεγαλου μανου ; on the reverse is a female figure amidst vines, with the Kharōshthī legend *rajatirajasa mahatasa moasa*, translating the Greek. Another type of Śāka mintage is the round silver coin of Zeionises shown on Plate IV, No. 6 ; the obverse has the figure of a mounted satrap with the legend μαννιγλου νιου σατραπου ζειωνισου, the reverse figures of a satrap and a female symbolising a city and holding a wreath and cornucopia, with the Kharōshthī translation *manigulasa chhatrapasa putrasa chhatrapasa jihonisa*. There still survive similar coins of



FACES OF PILLARS OF THE EASTERN GATE, SANCHI

(see page 251)

Maues' successors Azes and Azilises, of Vonones and Spalagadama, who ruled in Arachosia and Drangiana, of the Northern Satraps Rājūvula and his son Śonḍāsa of Mathurā, and of several others, including some native states.

The coins of the Indo-Parthian dynasty—Gondophernes (from A.D. 21) and others—are in some respects midway between those of the Śakas and the more characteristic mintages of the Kushans. If the ascription of Kanishka's coronation to 58 B.C. is correct, his Great Kushan dynasty ought to be mentioned next here. It is in any case noteworthy that these Kushans established a gold currency on a basis of 1 part of gold to 12 of silver (the normal rate of Syria and the Roman Empire between *circa* 100 B.C. and A.D. 100), with legends in Greek letters only, and with figures of a surprising number of deities—Persian, Greek, Hindu, Buddhist, and Scythian—collected from most various countries, and indicating the extent of their commerce. Typical of them is the gold coin of Kanishka shown on Plate IV, No. 7. On the obverse is a full-length picture of Kanishka in Turki dress and topboots beside a fire-altar, with the inscription in Greek letters *shao-nanoshao kanēshki koshano*, "the King of Kings, Kanishka the Kushan"; on the reverse is the god Śiva with four arms, holding a hand-drum, pitcher, trident, and goat, with the legend *oēsho* in Greek letters. A type of coin that apparently originated with Kanishka—on the obverse a king standing, on the reverse a seated goddess with noose and cornucopia—persisted in a degraded form on the mintage of Kashmir until the thirteenth century, and was used often elsewhere.

An important series of coins is that struck by the Kushan dynasty founded by Kozulo Kadphises in the Kabul valley about the middle of the first century A.D. A specimen is the gold piece of Kozulo's son Wema Kadphises, represented on Plate V, No. 1; the obverse

bears Wema's bust with the legend βασιλεὺς οσημο καδφισης, the reverse a figure of Śiva with trident and deerskin and the Kharōshthī inscription *maharajasa rajadirajasa sarvalogaiśvarasa mahiśvarasa vimakaptiśasa* (?). Here, as in the coins of Kanishka's dynasty, Scytho-Sasanian features are mingled with those of the older Greco-Indian mints. Somewhat similar are the debased coins of the Kidāras or Little Kushans, who settled in the Kabul valley and Panjab about A.D. 425. Kushan influence is also traceable in the large copper coins of the Yaudhēyas (perhaps the same as the Johiyas of Bhawalpur) and of the early period of Nepal, as well as in the early Śāhi kingdom of Kandahar.

The silver coinage of Nahapāna and the dynasty of Western Kshatrapas founded by Chashtana was modelled on the hemidrachms of the Hellenistic rulers of the Panjab. An example is seen in the silver piece of Nahapāna depicted on Plate V, No. 2, of which the obverse shews the head of the satrap, with Greek legend, while the reverse has in Brāhmī letters the semi-Sanskrit *rājñō kshaharātasa nahapānasa*, and in Kharōshthī the Prakrit *rañō chhaharatasa nahapanasa*, surrounding a thunderbolt and arrow. Somewhat similar are the coins of the Ābhīra dynasty of Nasik. Certain silver coins of the great Āndhra dynasty strongly resemble early pieces of the Western Kshatrapas ; but most of the Āndhra coins are of lead or an alloy of copper, and are in style nearer to those of the Pallavas. Typical of the Āndhra mintages is the leaden coin of Viḷivāya-kura Gautamī-putra on Plate V, No. 3. Its obverse bears the symbol of a *chaitya* or sanctuary for relics of the Buddha, which is also characteristic of coins of Chashtana and his successors : the *chaitya* is within a railing, and above it is a *svastika* symbol, while on the right is a tree. The reverse shews a bow and arrow, with the Brāhmī legend *raññō gōtamīputasa viḷivāyakurasa*.

Next may be mentioned the coins of the Gupta dynasty, beginning early in the fourth century A.D. They are of various classes. The gold pieces originally followed the types and standards used in the eastern coinages of the Later Great Kushans, but later struck out different lines. A fine example is that on Plate V, No. 4, a gold coin of Chandra-gupta I; on the obverse are figures of the king and his queen, with their names in Brāhmī, *chandragupta kumāradevī śrīḥ*, on the reverse the legend *lichchhavayah* (the queen's family name), with the figure of a goddess holding a noose and cornucopia, and seated on a lion. Two other interesting gold coins of this dynasty, both struck by the great Samudra-gupta, are shown on Plate V, Nos. 5 and 6. The former was struck to commemorate the *aśva-mēdha* sacrifice following the king's conquests (see above, p. 169); the obverse bears the figure of a queen holding a yak-tail fan and sacrificial staff or spear, with the legend *aśvamēdhaparākramah*, while on the reverse is the horse of the sacrifice with the legend *rājādhirājah prithivīm vijitya (?) divaṃ jayaty aprativāryavīryah*. No. 6 shows the king in another character, as a man of culture: on the obverse is Samudra-gupta in the garb of peace, sitting and playing on the Indian lyre, with the legend *mahārājādhirāja śrīsamudraguptah*, on the reverse a seated Lakshmī or goddess of fortune, with the legend *samudraguptah*. Some of the Gupta types are imitated in the currencies of the Maukharis and other minor rulers under the influence of the main or subordinate branches of the dynasty.

The Huns, who invaded India in the fifth century, introduced a deplorably bad mintage, some of their coins being merely Sasanian pieces with the heads of Hun princes restruck in repoussé, others poor copies of Sasanian, Kushan, and Gupta patterns. The subversion of their power did not lead to any very great improvement in native numismatic art. Old types

were repeated again and again with little variety ; for example, the "bull and horseman" of the Brahman dynasty of Śāhi kings of Kandahar were retained even after the advent of the Moslem conquerors, and the old type of the seated goddess, common in many regions, also survived in the United and Central Provinces for a surprising length of time.

There is a little more variety in the mintages of the South. The old punch-marked currency here lasted longer than in the North. Of the Pallavas and Kurumbars a few coins are extant ; some of them, partly resembling Āndhra mintages, may be as early as the second or third century A.D., and bear on their reverse a ship, while others, made of gold and silver, and later in date, bear as type the maned lion of the Pallavas with an inscription. After punch-marked pieces, the Pāṇḍyas issued square coins bearing a die-struck figure on one side, followed by others with types on both sides. Between the seventh and tenth centuries they struck round gold coins, some of which bear on the obverse two fishes (the Pāṇḍya emblem) with a lamp and yak-tail fan, and on the reverse an inscription, besides other types in copper. The Chēras issued coins from both Kērala and Koṅgu-dēśa ; their characteristic emblem is a bow. Chōḷa coins before the reign of Rāja-rāja present on the obverse a tiger (the Chōḷa emblem) with the Pāṇḍya fishes and the Chēra bow, the reverse bearing the name of a king. Under Rāja-rāja appeared a new type—the standing king on the obverse, the seated goddess on the reverse—which was a debased descendant of the old Kushan pattern. It spread over a great part of the South, and was adopted in Ceylon. A specimen of this coinage of Rāja-rāja is shown on Plate V, No. 7.

Most of the surviving coins of the Chālukyas are of gold, bearing a figure of a boar, the family's emblem, and having each part of their design stamped upon

them by a different punch. Those of the western branch are usually thick, and often cup-shaped. Those of the eastern dynasty, generally of gold, but sometimes of an alloy of bronze, are thin. As example may be taken a gold piece of the Eastern Chālukya Rājārāja, shown on Plate V, No. 8 ; it bears the boar in the centre, around it the legend *śrīrājarāja sa[mvat]* 35.

The Kādambas issued some gold coins, bearing as central emblem a lotus, which somewhat resemble those of the Western Chālukyas. The mintages of the other leading dynasties—the Rāshtrakūṭas, Kaḷachuryas of Kalyani, Yādavas, Kākatīyas, etc.—are very imperfectly known.

III.—Measures of Length

Most of the ordinary standards of length are included in the following table, which is chiefly based upon the Mārkaṇḍēya-purāṇa (xlix. 37 ff.) : 8 *paramāṇus* (atoms) = 1 *para-sūkshma* (molecule), 8 *para-sūkshmas* = 1 *trasa-rēṇu* (mote), 8 *trasa-rēṇus* = 1 *rēṇu* or *mahī-rajās* (grain of sand), 8 *rēṇus* = 1 *vālāgra* (tip of hair), 8 *vālāgras* = 1 *likshā* (nit), 8 *likshās* = 1 *yūka* (louse), 8 *yūkas* = 1 *yava* (corn), 8 *yavas* = 1 *aṅgula* (finger), 6 *aṅgulas* = 1 *pada* (foot), 2 *padas* = 1 *vitasti* (span), 2 *vitastis* = 1 *hasta* (cubit), 4 *hastas* = 1 *daṇḍa* (rod) or *dhanus* (bow), 2 *daṇḍas* = 1 *nāḍī*, *nāḍikā* (reed), 2000 *daṇḍas* = 1 *ga-vyūti*, 8000 *daṇḍas* = 1 *yōjana*.

Mahā-vīra in his Gaṇita-sāra-saṅgraha (i. 25-31) gives the scheme : 8 *aṇus* = 1 *trasa-rēṇu*, 8 *trasa-rēṇus* = 1 *ratha-rēṇu*, 8 *ratha-rēṇus* = 1 hair, 8 hairs = 1 *likshā*, 8 *likshās* = 1 *tila* (sesam seed) or *sarshapa* (mustard seed), 8 *tilas* = 1 *yava*, and so onward as above ; but 2000 *daṇḍas* are given as equal to 1 *krōṣa*, and 4 *krōṣas* to 1 *yōjana*.

This is similar to the table in the Kauṭīliya-arthaśāstra (bk. ii., ch. 20) : 8 *paramāṇus* = 1 *ratha-chakra*-

vipruṣ, 8 *ratha-chakra-vipruṣ* = 1 *likshā*, 8 *likshās* = 1 *yūka*, 8 *yūkas* = 1 *yava*, 8 *yavas* = 1 *āṅgula*, 12 *āṅgulas* = 1 *vitasti* (span), 2 *vitastis* = 1 *aratni* or *ratni* (cubit, identical with *hasta*), 4 *aratnis* = 1 *daṇḍa* (rod) or *dhanus* (bow), 1000 *dhanus* = 1 *gōruta*, 4 *gōrutas* = 1 *yōjana*. This agrees in part with Baudhāyana's Śulva-sūtra, which gives : 12 *āṅgulas* = 1 *prādēśa*, 2 *prādēśas* = 1 *aratni*. The Brahmāṇḍa-purāṇa (I. vii. 96-101 ; cf. the Vāyu-purāṇa, ci. 116 ff.) gives the table : 10 *āṅgulas* = 1 *prādēśa*, 12 *āṅgulas* (measured in this case by the little finger) = 1 *vitasti*, 21 *āṅgulas* = 1 *ratni*, 24 *āṅgulas* = 1 *hasta*, 42 *āṅgulas* or 2 *ratnis* = 1 *kishku*, 4 *hastas* = 1 *dhanus*, *daṇḍa*, *nālikā*, or *yuga*, 200 *dhanus* = 1 *gavyūti*, 8000 *dhanus* = 1 *yōjana*.

As the above tables shew, the Hindus used both a long and a short *yōjana*. The former contained 32,000 *hastas*, or 8 *krōśas*, and amounted to about 9 miles ; and the short *yōjana* was exactly one-half of the long. The word *yōjana* is also used by some writers to denote vaguely a day's march, which on the average amounted to about 12 miles, but varied according to circumstances.

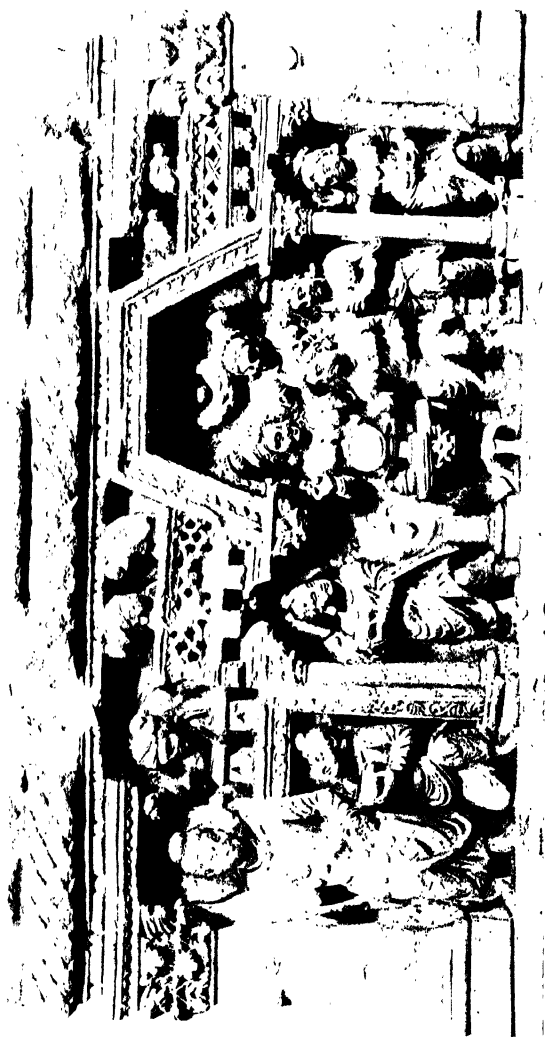
We also find (e.g. in the *Lilāvati*, Introduction) the equations : 10 *hastas* = 1 *vaṃśa*, and 20 square *vaṃśas* = 1 *nivartana*.

A Jain Gaṇita¹ has the following table : 4 *tilas* (sesam seeds) = 1 *yava* (corn), 4 *yavas* = 1 *āṅgula* (finger), 4 *āṅgulas* = 1 *mushṭi* (fist), 4 *mushṭis* = 1 *hasta* or *kara* (cubit), 4 *hastas* = 1 *daṇḍa*, etc.

IV.—Measures of Time

The Manu-smṛiti (i. 64) gives the following table : 18 *nimēśhas* (winkings) = 1 *kāshṭhā*, 30 *kāshṭhās* = 1 *kalā*, 30 *kalās* = 1 *muhūrta*, 30 *muhūrtas* = 1 *ahō-rātra* (mean civil solar day-night), 15 *ahō-rātras* = 1 *paksha*, 2

¹ Quoted by Peterson, *Third Report on the Search for MSS.*, p. 7.



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pakshas = 1 month, 2 months = 1 *ritu* (season), 3 *ritus* = 1 *ayana*, or $\frac{1}{2}$ of solar year (see p. 203).

Another table runs as follows: 10 *gurv-aksharas* (long syllables) = 1 *prāṇa* (breath), 6 *prāṇas* = 1 *vināḍī* or *pala*, 60 *vināḍīs* = 1 *ghaṭikā*, *nāḍī*, or *daṇḍa*, 60 *ghaṭikās* = 1 *ahō-rātra* (day-night).

The Purāṇas give different systems. Thus the Vishṇu-purāṇa (I. iii.), Padma-purāṇa (Śṛiṣṭi-khaṇḍa, iii. 4, 5), and Mārkaṇḍēya-purāṇa (xlvi. 23-5) state that 15 *nimēshas* = 1 *kāshṭhā*, 30 *kāshṭhās* = 1 *kalā*, 30 *kalās* = 1 *muhūrta* (= $\frac{1}{80}$ day).

But in another table 30 *kalās* = 1 *kshaṇa*, and 12 *kshaṇas* = 1 *muhūrta*.

The Bhāgavata-purāṇa (iii. 11) gives us the following scheme: 2 *paramāṇus* = 1 *aṇu*, 3 *aṇus* = 1 *trasa-rēṇu*, 3 *trasa-rēṇus* = 1 *truṭi*, 100 *truṭīs* = 1 *vēdha*, 3 *vēdhas* = 1 *lava*, 3 *lavas* = 1 *nimēsha*, 3 *nimēshas* = 1 *kshaṇa*, 5 *kshaṇas* = 1 *kāshṭhā*, 15 *kāshṭhās* = 1 *laghu*, 15 *laghus* = 1 *nāḍikā*, 2 *nāḍikās* = 1 *muhūrta*, 6 (or 7) *nāḍikās* = 1 *yāmā* or *prahara* (watch), 4 *praharas* = 1 day.

Another scheme runs thus: 1000 *saṅkramas* = 1 *truṭi*, 100 *truṭīs* = 1 *tatpara*, 30 *tatparas* = 1 *nimēsha*. Another specimen of similar ingenuity is: 60 *kshaṇas* = 1 *lava*, 60 *lavas* = 1 *nimēsha*, 60 *nimēshas* = 1 *kāshṭhā*, 60 *kāshṭhās* = 1 *atipala*, 60 *atipalas* = 1 *vīpala*, 60 *vīpalas* = 1 *pala*, 60 *palas* = 1 *daṇḍa*, 60 *daṇḍas* = 1 day and night, 60 day-nights = 1 *ritu* or season. The table given by Bhāskara (Siddhānta-sīrōmaṇi, i. 19, 20) is as follows: 100 *truṭīs* = 1 *tatpara*, 30 *tatparas* = 1 *nimēsha*, 18 *nimēshas* = 1 *kāshṭhā*, 30 *kāshṭhās* = 1 *kalā*, 30 *kalās* = 1 *ghaṭikā*, 2 *ghaṭikās* = 1 *kshaṇa*, 30 *kshaṇas* = 1 day. Maḥā-vīra in the Gaṇita-sāra-saṅgraha states that 7 *uchchhvāsas* (breaths) = 1 *stōka*, 7 *stōkas* = 1 *lava*, $38\frac{1}{2}$ *lavas* = 1 *ghaṭī*, 2 *ghaṭīs* = 1 *muhūrta*, etc. The Kāuṭīliya (ii. 20) gives different values, viz. 2 *truṭīs* = 1 *lava*, 2 *lavas* = 1 *nimēsha*, 5 *nimēshas* = 1 *kāshṭhā*, 30 *kāshṭhās* = 1 *kalā*, 40 *kalās* = 1 *nālikā*, 2 *nālikās* = 1 *muhūrta*, 15 *muhūrtas* = 1 day or night, etc.

CHAPTER VIII

MEDICINE

THE early history of medicine in India is very obscure. It is however clear that in its earliest stages it was closely connected with sorcery. The Atharva-vēda, which, though the latest of the Vedic Saṃhitās, is nevertheless of high antiquity, chiefly consists of verses recited as incantations to ward off evil or to cast magic spells upon others, and in this connection gives a fairly full list of diseases and their symptoms. Experience probably showed the necessity of supplementing this process by more earthly methods, and thus gradually arose a system of medicine. Tradition however did not forget the ancient relation of medicine to magic ; it rightly described the former as an *upāṅga* or ancillary science of the Atharva-vēda (Suśruta, i. 1), and the study of attendant omens has always played an important part in the prognosis of the complete practitioner.

The medical schools that thus arose have been singularly tenacious of life. The principles of most Indian practitioners at the present day vary little from those of the first century, and among the text-books still commonly used are the Saṃhitā of Charaka, who probably flourished about the beginning of the Christian era, the Saṃhitā of Suśruta, who is much earlier than the fifth century, the Ashtāṅga-hṛidaya-saṃhitā and Ashtāṅga-saṅgraha (Vṛiddha-vāgbhaṭa) of Vāgbhaṭa, who is not much, if at all, later than Suśruta, the Nidāna of Mādhava, who is not later than the ninth

century, the Siddha-yōga or Vṛinda-mādhava, which is perhaps not later than the tenth century, and the hand-books of Chakra-pāṇi-datta (early eleventh century) and Vaṅga-sēna (probably twelfth century).

Among the sources of medical doctrine we may mention also two unique ancient manuscripts recently discovered, known as the Macartney MS. (written about A.D. 350), and the Bower MS. (c. A.D. 350-400).

The modern text-books differ from the ancient chiefly in the importance that they attach to certain drugs, such as mercury, opium, and sarsaparilla (probably introduced from the Arabic schools), and the appearance of smallpox and syphilis in their lists of diseases.¹ Mercury, for example, is unknown in the Bower MS. ; it is seldom mentioned by Suśruta and Vāgbhaṭa ; Charaka's reference to it is doubtful ; and none of these authors speak of its calcination, purification, or other processes of preparation. Later writers, on the other hand, became more and more impressed with its virtues, and one school even went so far as to regard it as the *elixir vitae*, conferring upon the human body a divine and immortal potency.

Hindu pathology was founded upon the theory of the three Humours (*dhātus* and *dōshas*), namely wind, gall, and mucus, which are supposed to be present in every living being in definite proportions. Wind is believed to be dominant over the others in old age, gall in middle age, and mucus in youth. When these elements are in equilibrium the body is healthy ; when the equilibrium is disturbed disease arises. The chief seat of wind is supposed to be below the navel, that of gall between the heart and the navel, and that of mucus above the heart. Wind is divided into (1) *udāna*,

¹ The older authors speak of certain complaints called *liṅga-vartī*, *arśa*, and *liṅgārśa*, which may possibly signify syphilis ; but the latter disease can only be traced back with certainty to the 16th century, where it appears under the name *phiraṅga*, or European disease. It was treated with mercury and sarsaparilla.

residing in the throat, moving upwards, and causing speech, etc. ; (2) *prāṇa*, in the heart, passing outwards from the mouth, causing breath and introducing nutriment ; (3) *samāna*, in the stomach, fanning the supposed fire of digestion in which food is cooked in the bowels, and then parting the cooked food into chyle, urine, faeces, etc. ; (4) *apāna*, in the lower bowels, driving the excrements, menses, semen, and foetus downwards, and (5) *vyāna*, circulating throughout the body, separating the fluids in it, keeping the blood and sweat active, and causing motion, etc. Some books, including the Bower MS., count blood as a fourth Humour.

The body is believed to comprise seven elements, namely, *rasa* (juice or chyle), blood, flesh, fat, bone, marrow, and seed. Of this series each member is transformed into the next after 5 days, so that, e.g. chyle in 5 days has turned into blood, and in 30 days into seed. The chyle is a thin transparent liquid, which has its seat in the heart, whence it passes throughout the body by means of 24 tubes. The essence of these seven elements is *ōjas* or *bala*, "power," a cold white oily matter diffused throughout the body. The heart, supposed to be the seat of mental activity, and described as having the shape of an inverted lotus-flower, is said to be formed from an extract of blood and mucus, and to be closed during sleep and open in waking.

Scientific anatomy was not practised, and so the knowledge of the human body was generally vague. We read that the body contains 360 bones, 210 joints, 900 sinews and nerves, 500 muscles (520 in adult women), and 700 veins ; and some writers speak of 10 radical veins, or even of 72,000 veins, centred in the heart. The wind, gall, mucus, and blood are said to be conveyed each through 175 veins. We have already mentioned the 24 tubes (*dhamanīs*) through which the chyle is believed to circulate through the body. These



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are supposed to start from the navel; 10 of them proceed upwards and cause the activity of the 5 senses, 10 go downwards and promote discharges in that direction, and 4 are horizontal. Some even reckon 3,956,000 or 2,900,956 veins, besides these tubes. During pregnancy the foetus is believed to have attached to its navel an artery connected with the placenta, which in turn is attached to the heart of the mother, from which chyle passes through the placenta to the foetus and nourishes it.

Organic life is divided into four classes, *svēdaja* or beings born from sweat (*i.e.* insects, etc.), *aṇḍaja* or beings born from eggs, *udbhijja* or vegetables, and *jarāyuja* or beings born from a membrane. Child-marriage naturally does not receive much countenance from the medical authorities, who generally recommend that the bridegroom should be 21 years of age and the bride 12, and hold that the most vigorous offspring is generated by a father of not less than 25 years of age, and a mother of not less than 16.

In regard to diet, the physicians recommend the meat of game, both birds and quadrupeds, and allow a moderate use of spirits. In opposition to the general rule of Indian orthodoxy, they tolerate the use of beef, pork, and fish at the table, but recommend that they should not be regularly eaten. A regimen is usually prescribed for keeping the body in health, which is varied according to the season. On rising in the morning, after the stool, the Hindu cleans his teeth with chips of wood, brushes his tongue, and washes his mouth and face. The doctors prescribe that the eyes should be daily smeared with antimony sulphate, and the body rubbed with fragrant oils.

Surgery was practised to a considerable extent; but the defective knowledge of anatomy must have rendered serious operations very uncertain. For diseases of the skin a cautery of potash or similar substances was used,

or the flesh was burned with hot irons, boiling liquids, or hot cow-dung. For blood-letting leeches were used, or the patient was cupped by means of a horn or gourd with a burning wick inside it, of which the wide end was fixed over the incision, while the surgeon sucked through the narrow end. The same purpose was effected by opening veins in various places; for instance, a vein on the breast might be opened for the supposed cure of madness, and on the forehead to ease pain in the head or eyes. The Caesarean operation was sometimes performed in difficult child-birth; dropsy was relieved by gradual tapping of the water; and some ventured on couching for cataract. The frequency of mutilation as a punishment gave surgeons abundant opportunity for the practice of grafting flesh upon the lips, nose, and ears. The grafted flesh was taken, if possible, without detachment from the cheek. When a nose had to be replaced, a pair of tubes was inserted.

Madness was treated with methods very similar to those employed until recent times in Europe. When the disease was considered to be curable, the patient might be subjected to a medical regimen, or bled, or left to starve in a dry well, or whipped, or imprisoned in a dark room, or systematically frightened, or scalded with boiling oil or water, or burned with a hot iron, or tied up and left to lie with his face exposed to the sun. In its worse forms madness was supposed to be due to the possession of demons, whose characters were diagnosed from the conduct of the patient, and accordingly medicines and magical rites were prescribed for their expulsion.

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